

# श्रीसुबोधिनी Sri Subodhini

Commentary on Srimad Bhāgavata Purāna  
by

**Mahāprabhu Shri Vallabhāchārya**

Text and English Translation

Canto Ten-Chapters 85 to 90





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॥श्रीः॥

॥श्रीकृष्णाय नमः॥

॥ श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्यचरणकमलेभ्यो नमः॥

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॥ श्री हरिः ॥

॥ श्री कृष्णाय नमः ॥

॥ श्री गोपीजनवल्लभाय नमः ॥

॥ श्री आचार्यचरणकमलेभ्यो नमः ॥

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7868

To

Our Beloved Bhagawān

SHRI GOPIJANAMANOHARA SHRI GOVARDHANAGIRINATHA

Beloved of the Gōpis

of

Vraja

“हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः”

"Our Lord Can Be Attained Only Through Bhakti  
(Devotion). The Gopis of Vraja Bear Testimony To This"

(Sri Maha Bhāgavatam)

(2-18)



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 40/5, Shakti Nagar  
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 India

To  
 The Hon. Smt. Indira Gandhi

SHRI GOMANAMAHARA SHRI GOWARDHANABHARATI

Beloved of the Gopis  
 of  
 Vrindavan

"Kṛitāṁ śaśvataṁ bhaktiṁ bhagavatoḥ"

"Our Lord Can Be Appealed Only Through Bhakti  
 (Devotion). The Gopis of Vrindavan Bear Testimony To This"

(Sri Mahā Bhāgavatam)  
 (2-18)

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॥ श्रीहरिः ॥

६३, स्वस्तिक सोसायटी.

४ था रस्ता, जुहुस्कीम.

पारले (पश्चिम).

मुंबई. ४०० ०५६

दि. ११/०५/२००५

गोस्वामी श्याम मनोहर

श्रीमद्भागवतसुबोधिनी दशमस्कन्धके आंग्लभाषामें अनुवादकी शृंखलामें अन्तिम खण्डका प्रकाशन होने जा रहा है. यह अतीव हर्ष, गौरव; तथा, श्रीमद्भागवतप्रतिपाद्य भगवान् श्रीकृष्णके अनुवादकर्ता महोदयपर परमानुगृहका श्लाघ्यतम अनुभाव है. यह क्रोशस्तंभरूप निर्माण जिस अल्प अवधिमें परिपूर्ण हुआ वह तो सुखद विस्मयके हृदयमें जगाता है.

प्रस्तुत गुणप्रकरणमें भगवान्‌के छह गुण, नाम्ना, 'ऐश्वर्य' 'वीर्य' 'यश' 'श्री' 'ज्ञान' तथा 'वैराग्य' स्वभावसिद्ध अप्राकृत एवं सनातन होते हैं, यही बात समझानेको यहां छह अध्याय योजित हुए हैं. भगवान्‌को प्राकृत गुणोंके सन्दर्भमें निर्गुण माना जाता है परन्तु अप्राकृत दिव्य गुणोंके सन्दर्भमें अनन्तगुण-परिपूर्ण भी. त्रिगुणात्मिका जड़प्रकृति वैसे तो सच्चिदानन्दरूप भगवान्‌की सदंशरूपा होती है परन्तु इस सद्रूपा प्रकृतिके जो अवान्तर रूप या परिणाम होते हैं वे प्रकृतिके भीतर ही तिरोहित-चिदंश तथा तिरोहित-आनन्दांश के रूपमें अवभासित होते हैं इन्हीं रूपोंको ब्रह्मगत होनेके रूपमें निहारनेपर उनमें ब्रह्मके अपरोक्षज्ञानसे पूर्व परोक्षब्रह्मात्मकता तथा अपरोक्ष ब्रह्मज्ञान होनेपर अखण्डसच्चिदानन्दात्मकता भासित होने लगती है. उदाहरणतया पार्थिव धातु रत्न धान्य आदि पदार्थ अलग-अलग प्रकारके भासित होनेपर भी पार्थिवताके बोध होनेपर पृथ्वीद्रव्यके अनेकविध रूपतया अवभात होते हैं. इसी तरह जड़-जीवात्मक ब्रह्मके सदंश तथा चिदंश अपने आंशिक रूपोंमें ब्रह्मसे भिन्नतया

अवभात होनेपर भी सच्चिदानन्द ब्रह्मके स्वरूपके यथायथ परोक्ष या अपरोक्षतया बुद्धिगत होनेपर अपनी परोक्ष या अपरोक्ष ब्रह्मात्मकता प्रकट करने लगते हैं। समग्र श्रुतिगीता अर्थात् वेदस्तुतिका प्रतिपाद्य विषय यही है।

इसके अलावा निरोधलीलाके अन्तर्गत इस प्रकरणका निरूपण इस बातका भी द्योतक है कि भूतलपर भगवान् अपने भक्तोंके तामस राजस सात्त्विक तथा निर्गुण स्वभावके अनुरूप लीला प्रकट कर भक्तोंकी प्रापञ्चिक विषयोंमेंसे आसक्ति निवृत्त करके अपनेमें सुदृढ़ बना लेते हैं। इससे अधिक दिव्य न तो सायुज्यमुक्ति मानी जा सकती है और न अन्य भी कोई भी मुक्ति!

श्रीरामनृजीने जिस उत्साह और तत्परता के साथ इस अनुवादके अनुष्ठानमें अपनी निष्ठा और परिश्रम को निभाया है, वह सभी श्रीमद्भागवतसुबोधिनीके प्रेमिओंके लिये हृदयसे भूरिशः अभिनन्दनीय है! सभी संस्कृतभाषानभिज्ञोंका इससे महान् उपकार हुआ है इसमें दो मत हो नहीं सकते।

इस अनुवादके प्रकाशनके अनुष्ठानमें श्रीनरेश गुप्ता तथा श्रीसुनील गुप्ता बन्धुओंकी तत्परता तथा निष्ठा को भी सभी सुबोधिनीप्रेमिजन हृदयसे अभिनन्दनीय मानेंगे ही! परमात्मा इनसे इस तरहके सांस्कृतिक महत्त्वके प्रकाशन भविष्यमें भी इनसे कराता रहे तदर्थ उत्साह, सर्वविध सहयोग सुविधा तथा यश इन्हें प्रदान करे ऐसी शुभकामना!

गोस्वामी श्याम मनोहर

શ્રીશ્રી:

ગોલામી સ્વામ મનોહર

શ્રીમદ્ જાગૃત ગદાપુરાણ શાંતરૂપ રાગોડકા મારા પોતાના  
વાત્તાના આદિ સમયકાળમાં આપણા બધાને જાણવું પડે છે મન-  
પ્રાપ્તિના સારના અર્થમાં ધૈર્યથી જાગૃત ગદાપુરાણને અવલ-  
નીતિ-સમજાવવા જેવું અતીત ગદાપુરાણ રાજ્યરાજા છે.

ઉપરના બધાં અર્થના વિચારોના માર્ગના પડકાર  
શ્રીમદ્ જાગૃત ગદાપુરાણને સર્વ-કિસ્મત, સ્વાભાવિકતા-કાલ-  
નો અર્થ-કેટલાક અર્થ-કિસ્મતો મારે મુલક નવા આશ્ચર્ય  
દેખા લીલાવાતના ગદાપુરાણને સર્વ કિસ્મતો દુઃખ છે.

ગદાપુરાણ શ્રીમદ્ જાગૃત ગદાપુરાણ, કાલકા, કુલ-કાલ-  
સર્વકાલ કાલકાલને કાલકાલના પડકાર પાતાને સર્વ  
શ્રીમદ્ જાગૃત ગદાપુરાણને સર્વકાલ છે. મારે આશ્ચર્ય રચતું છે  
જે કુલકાલ શ્રીમદ્ જાગૃત ગદાપુરાણને કાલકાલ નવા મારે  
ગીતાના જાણકારને કાલકાલ નવા રચનાના ગદાપુરાણ  
કાલે નવા મારે છે.

૬૩, સ્વતિક સોસાયટી, લોધ રોડ, ગુલુ સ્ત્રીમ,  
અમદાવાદ ૪૦૦ ૦૫૬. ફોન: ૬૧૪૪૩૨૬

"અર્થ"  
મહાપ્રભુ શ્રી વલ્લભાચાર્ય માર્ગ, અમદાવાદ, કિરતમલ, ૩૦૫૮૦૨

गोस्वामी स्वामी मनेहर

महाराज, इस देश के हिन्दु समाज, मुख्य भित्तियों  
पर २२वीं नवीं शताब्दी के २२वीं शताब्दी, जो २२  
शताब्दी के २२वीं शताब्दी के २२वीं शताब्दी  
शताब्दी के २२वीं शताब्दी के २२वीं शताब्दी  
पर २२वीं शताब्दी के २२वीं शताब्दी के २२वीं शताब्दी  
के २२वीं शताब्दी के २२वीं शताब्दी के २२वीं शताब्दी

इस शताब्दी के २२वीं शताब्दी के २२वीं शताब्दी के २२वीं शताब्दी  
इस शताब्दी के २२वीं शताब्दी के २२वीं शताब्दी के २२वीं शताब्दी  
इस शताब्दी के २२वीं शताब्दी के २२वीं शताब्दी के २२वीं शताब्दी  
की २२वीं शताब्दी के २२वीं शताब्दी के २२वीं शताब्दी

शताब्दी के २२वीं शताब्दी के २२वीं शताब्दी के २२वीं शताब्दी  
शताब्दी के २२वीं शताब्दी के २२वीं शताब्दी के २२वीं शताब्दी  
शताब्दी के २२वीं शताब्दी के २२वीं शताब्दी के २२वीं शताब्दी  
शताब्दी के २२वीं शताब्दी के २२वीं शताब्दी के २२वीं शताब्दी  
शताब्दी के २२वीं शताब्दी के २२वीं शताब्दी के २२वीं शताब्दी  
शताब्दी के २२वीं शताब्दी के २२वीं शताब्दी के २२वीं शताब्दी

६३, स्वतंत्र सोसायटी, चौथा रक्त, नु. स्वतंत्र  
कमरा ४०० ०५६. फोन: ६१४३२६

"अभिलेख"

महाप्रभु श्री कल्याणदास मंगे, नवराष्ट्र, किराना, २०५०२

गोस्वामी श्याम मनोहर

ગોસ્વામી શ્યામ મનોહર

[illegible]

६३, स्वस्तिक सोसायटी, चौक रस्त, जुहू, स्वयं,  
बम्बई ४०० ०५६. फोन: ६१४४३२६

महाप्रभु श्री वल्लभाचार्य मार्ग, नगाराह, किरानगढ, ३०५८०२





॥ परमपूज्य गोस्वामी श्याम मनोहर जी का आशीर्वाद ॥

॥ श्री हरिः ॥

श्रीमद् भागवत महापुराण शांकर रामानुज माध्व निम्बार्क वाल्मि-  
आदि सम्प्रदायों में औपनिषदिक ब्रम्हतत्त्व के मनन-निदिध्यासनार्थ अथवा  
पौराणिक भगवतत्त्व के श्रवण कीर्तन-स्मरणार्थ एक अतीव महत्त्वपूर्ण  
ग्रन्थराज है।

उपनिषदों का उत्पत्ति-स्थिति-लय मोक्षकर्ता परब्रह्म श्रीमद्भागवतपुराण  
में सर्ग-विसर्ग स्थान-पोषण उति-मन्वन्तर-ईशानुकथा-निरोध और मुक्ति  
तथा आश्रयरूपी दिव्य लीलाकर्ता भगवान के रूप में निरूपित हुआ है।

महाप्रभु श्रीवल्लभाचार्य चरण, अतएव श्रुति-स्मृति-सूत्रादि सर्वशास्त्रों  
के सन्देहवारक चरमप्रमाण के रूप में श्रीमद् भागवतमहापुराण को  
स्वीकारते हैं, और आग्रह रखते हैं कि श्रुत्यर्थ श्रीमद्भगवद्गीता के  
अनुसार करना चाहिए। गीतार्थ ब्रह्मसूत्रों के अनुसार तथा सूत्रार्थ भागवतानुसारी  
करना चाहिए।

महाप्रभु ने एक और दृष्टिकोणवश श्रुत्यर्थनिर्णायक ब्रह्मसूत्रों तथा  
जैमिनिसूत्रों पर भाष्य लिखा था, जो अब खण्डितांश में उपलब्ध होते हैं।  
इसी तरह गीतार्थनिर्णायक श्रीमद्भागवतपर भी व्याख्यान प्रकट किया जो  
भागवतार्थनिबन्ध तथा सुबोधिनी के रूप में खण्डितांशों में उपलब्ध  
होते हैं।

एक शास्त्र के रूप में समग्र भागवत का, उनके प्रत्येक स्कन्धों  
स्कन्धान्तर्गत प्रकरणों का, प्रकरणान्तर्गत अध्यायों के तात्पर्यकी विवेचना  
भागवतार्थ निबन्ध में की गई है।

श्रीमद्भागवत के वाक्यार्थ, पदार्थ तथा अक्षरार्थों की विवेचना संक्षेप  
में सूक्ष्मटीका में, जिसके कुछ त्रुटित अंश ही अब केवल उपलब्ध होते  
हैं, तथा विस्तार में सुबोधिनी में सम्पूर्ण करनी चाही थी, परन्तु प्रथम,  
द्वितीय, तृतीय, दशमस्कन्धों का, तथा एकादश स्कन्ध के दो-चार  
अध्यायों तक लिखी जा सकी।

प्रस्तुत आंग्लभाषामें भाषानुवाद दशम स्कन्ध का आदरणीय श्री टी. रमणन ने, अतीव न केवल परिश्रम, अपितु श्रीकृष्ण भावना की स्पृहणीय तन्मयता से प्रकट किया है। यह इनके भावानुवाद के कतिपय अंशों को सुनने पर मुझे सुखद विस्मयजनक अनुभूति जो हुई - उसके आधारपर कह देने का लोभ मैं संवृत नहीं कर सकता।

महाप्रभु के समय से ही श्रीरामानुज सम्प्रदाय के साथ वाल्लभसंप्रदाय की घनिष्टता का प्रमाण श्रीवेंकटनाथ वेदान्तदेशिक के न्यासविंशति में से "न्यासादेशेषु धर्मत्यजनवचनतो" श्लोक अपने निजहस्ताक्षर में लिखकर महाप्रभुने प्रकट किया था। उसपर पुष्टिमार्गीयसंप्रदायानुसारिणी व्याख्या, महाप्रभुके द्वितीयात्मज श्रीविठ्ठलनाथ प्रभुचरण ने प्रकट की; उससे वह परिपुष्ट हुआ। श्रीविठ्ठलनाथ प्रभुचरण शतदूषणी भी सम्पूर्ण अपने हस्ताक्षरों से लिखी थी, जो संभवतः अभी सम्प्रदाय की प्रधानपीठके ग्रन्थागारमें सुरक्षित है। परवर्तीकाल में श्रीवल्लभजी द्वारा भगवद्गीता पर तत्वदीपिका भी बहुलांश में रामानुजभाष्यानुसारिणी ही लिखी गयी है।

मेरे पितृचरण गो. श्री दीक्षितजी महाराज कपित्थलं देशिकाचार्य तथा यदुगिरि यतिराज सम्पत्कुमाराचार्य तथा नावलपाकं श्री नृसिंहाचार्यका स्मरण अतिशय श्रद्धापूर्वक अपने विद्यागुरु के रूप में करते थे।

यह सुदीर्घकालीन साम्प्रदायिक सौहार्दपरम्परा रामानुजसम्प्रदायके निष्ठाशील अनुगामी श्री टी. रमणन के प्रस्तुत आंग्लभाषानुवाद को एक क्रोशस्तंभ रूप में हमारे सामने लाती है।

इनके इस श्रीकृष्णभक्तिभावना से ओतप्रोत दिव्य-मधुर अनुष्ठान को अभिनन्दित करने को प्रस्तुत लेखनी अपने आपको समर्थ नहीं पाती।  
किमधिकम्.....

दिसम्बर ५, २००२

गोस्वामी श्याम मनोहर

मुंबई

## Blessings From Parama Poojya Shri Goswami Shyām Manoharji Maharāj

—SRI HARI—

The sacred Shree Maha Bhāgavata Purāna, is considered as the most revered "King" among the holy scriptures, unanimously accepted and respected, by the followers of Shri Shankara, Shri Rāmānuja, Shri Madhwa, Shri Nimbarka and our Shri Mahāprabhu Vallabhāchārya, as being helpful, for the meditation and contemplation of the Upanishadic Truth of the Supreme Para Brahman and also for the hearing, chanting, singing and remembering the sacred Divine Truth and Principle of our Lord and His Divine Leelas, as explained in the Puranās.

The Supreme Para Brahman, explained in the Upanishads, regarded as the creator, sustainer, destroyer (withdrawer) and also as the giver of liberation, is described in the Mahā Bhāgavata Purāna, as the Supreme Lord and Shree Bhagavān, who enacts, His Divine Leelas of creation of the Primordial elements and it's subsequent forms (in endless permutation and combination) in this universe, and also provides for the various functions such as the continuity of existence, it's nourishment, fulfillment of desires and wants/requirements, changing of aeons/times, enacting His Divine Leelas constituting the Divine

stories about these Leelas, blessing the devotee with pure and total devotion (NIRŌDHA) and finally causing the "liberation" (MŌKSHA) of His devotees. In other words, the Supreme Para Brahman described in the Upanishads, is the same Lord or Bhagavān Shri Purushōttama, as explained in this Maha Bhāgavata Purāna.

Our Shri Mahāprabhu Vallabhāchārya has revered and accepted this Mahā Bhāgavata Purāna, as the ultimate proof and evidence, which could remove all the doubts, that may arise, while one is engaged, in the interpretation of the Vedās, the Smritis and the Brahmasutrās. Our Mahāprabhuji has also desired, that the interpretation of the true inner-meaning of the Vedās should be done as per the directions and exposition given by our Lord Shri Krishna, in the Bhagavad Gita, which in turn, should be interpreted as per the inner meaning of the Brahmasutrās. Shri Mahāprabhu then specified, that the Brahmasutrās should be interpreted as per the directions and teachings contained in this Mahā Bhāgavata Purāna.

With another view in his mind, our Shri Mahāprabhu had written the commentary on the Brahmasutrās and the Sutrās of Jaimini, as propounding the true meaning of the Vedās. Unfortunately only a very small part of these treatises are available now. In the same way, he had also written the commentary on Shri Bhāgavatam, which determines the true meaning of Shri Bhagavad Gita and, once again, only few parts of this is available now, in the form of "Bhāgavatārtha Nibhandha" and "Sri Subōdhini".

The essence of the teachings contained in this Mahā Bhāgavata Purāna, in each of it's cantos, divisions and chapters, has been explained, by our Shri Mahāprabhu, as a treatise expounding a sastra or philosophical system, in his monumental work "Bhāgavatārtha Nibhandha".

Our Shri Mahāprabhu has described the meanings of the syllables, words and sentences of Shri Mahā Bhāgavata Purāna, in a summarized way, in his "SŪKSHMA TEEKA" (subtle commentary). This is also available only in parts. He had desired to undertake this type of a very detailed and comprehensive interpretation of Shri Mahā Bhāgavata Purāna. But, he could do such a detailed interpretation, in his Sri Subōdhini, only for the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 10<sup>th</sup> Cantos and very few chapters of the 11<sup>th</sup> Canto, of Shri Mahā Bhāgavata Purāna.

In this proposed English translation of Shri Subōdhini our dear Shri T. Ramanan, has, with considerable sustained efforts, brought out the "Bhāva" of devotion (Bhakti) to our Lord Shri Krishna (as being the main purport of this treatise), based on an inspired, devoted and a most desirable oneness, of his love and devotion to our Lord Shri Krishna. On hearing several parts of this devotion-based translation, I have experienced wholesome pleasant astonishment and Bliss—indeed, I should say, that I am unable to control this urge in me, to speak about this joy, based on the experience, which I have passed through.

From the time of our Shri Mahāprabhu itself, our Shri Vallabha system has had very deep and cordial relations with the system enunciated by Shri Rāmānuja. The proof and evidence for this can be seen, even during the life-time of our Shri Mahāprabhu. Our Shri Mahāprabhu had written, in his own handwriting, the verse "NYĀSĀDĒSESHU DHARMATYAJANAVACHANATŌ" which, is part of the "NYĀSA VIMSATI" of Shri Venkatanātha Vedānta Dēsika. On this, a commentary based on the "Pustimārga" system, was written by Shri Vittalnātha, the second son of our Shri Mahāprabhu. This commentary facilitated in the strengthening of the Pustimārga.

Shri Vittalnātha had also written the entire treatise "Satadūshani" treatise, in his own handwriting, which is now available in the library of the chief seat (Peetam) of our Sampradaya (system).

Subsequently, the commentary on the Bhagavad Gita, written by Shri Vallabhji, known as "Tatwadeepika", is also considered, in several parts, to have been written, following the reasoning and thoughts of the system of Shri Rāmānuja.

My respected father, Gōswami Shree Dixitji Maharāj, regarded, as his own teachers (Vidhyāguru), the three savants of the Shri Rāmānuja system of his time viz. Kapithalam Desikācharya, Yadugiri Yatirāja Shri Sampathkumārachārya and Nāvalpākkam Shri Nrisimhāchārya.

This longstanding and hoary good relations between these two Vaishnava systems, has now brought before us, in the form of a veritable Milestone, this translation in English by Shri T. Ramanan, an ardent devotee of the Shri Rāmānuja system.

This writing of mine is not enough or adequate to convey my blessings and best wishes for his loving and sustained efforts, which, I consider, as both Divine and sweet in character, done with a spirit and Bhāva of Bhakti to our Lord Shri Krishna.

What more can I say?.....

GOSWĀMI SHYAM MANOHAR.

Dec 5, 2002.

MUMBAI,



Sri



Srimathe Rangaramanuja Mahadesikaya Namaha  
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha  
Srimathe Vedantha Ramanuja Mahadesikaya Namaha  
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha  
Srimathe Nigamantha Mahadesikaya Namaha  
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha  
Sri Ranganatha Divyamani Padukabyam Namaha

SRIRANGAM  
SRIMAD ANDAVAN ASHRAMAM

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006  
Phone : 0431- 432379

॥ श्रीगुरुवन्द ॥

Camp : Madras  
Date : 23/12/2008

राधारमणवृन्तानं कृष्णवल्लभयोषितम् ।  
अक्षैरिन्दिमणारुयेन भाषाभैदेन सुन्दरम् ॥

भगवदुणलीलाविलासदर्पणभूतस्य भागवतस्य  
रसाधायकं व्याख्यानं श्रीकृष्णवल्लभाचार्येण मधुरया  
रीत्याकृतम् । तदनुयायिभाषान्तरीकरणं श्रीरमणेन भक्तिभाज-  
नेन विदुषा तादृशमेव कृतम् । सरसभाषाङ्गीली सदृश-  
हृदयैरेव पठनेनैव लभ्यते । अस्य ग्रन्थकर्तुः फलभूतैः  
भगवदनुग्रहादितपाठकप्रमोदभावैति नारयणस्मृतिपूर्वं  
निरमासि ।

नारायण! नारायण!! नारायण!!!

ॐ नमो आशास्यते  
श्रीरङ्ग रामानुजयतिना ।



Sri



Srimathe Rangaramanuja Mahadesikaya Namaha  
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha  
Srimathe Vedantha Ramanuja Mahadesikaya Namaha  
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha  
Srimathe Nigamantha Mahadesikaya Namaha  
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha  
Sri Ranganatha Divyamani Padukabyam Namaha

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Phone : 0431- 432379

॥ श्रीमुखम् ॥ (Srimukham - Blessings)

**Divine Leelas of Radha Ramana as graced by Krishna  
Vallabha beautifully portrayed by Ramana in a different  
language**

Shri Krishna Vallabhacharya has given us a Rasa (Relish) based commentary, which is very sweet and nectarian, on Sri Bhagavatam, which is a mirror showing the leela vibhuti of Sri Bhagavan. The translation is done in the same way and spirit by Sri Ramanan, with devotion based learning. It's simple style will hold the attention of the pious and devout reader's hearts. The fruit of his work will lead to the grace of our Bhagavan along with bliss and delight to the readers - with this blessing I am ending with Sri Narayana Smriti.

Narayana

Narayana

Narayana

With blessings and best Wishes

Sri Ranga Ramanuja Yati



## || SRI HARI ||

### Blessings From Shri Ubhaya Vedānta Srirangam Shri SampathKumāra Swami

I am delighted by such a clear lucid translation into English of Shri Subhodini, the ultimate nectarine commentary on the important Skandas of Srimad Bhāgawatham, by my blessed friend Sri Ramanan.

None could unravel the mystery of the Lord. But His Avatāra, Srimad Bhāgawatham is permanently available for us. It's inner meanings and purposes, who could reveal except the great Sri Vallabhāchārya, the epitome of Bhakti, Supreme Gnāna and Sublime humility.

He alone could make Him wait where He called on him to ascent to the Eternally Blissful Golōka, until he finished the Vyākhyāna of the Skandhas chosen by him.

This Amirtha of Shri Subhodini must be made available to all. Hence this laudable attempt to translate it in a style comparable to crystallly spotless flow of Ganga.

I pray to Him to bless Sri Ramanan with peace, health, prosperity and longevity.

With the most loving compassion of our Lord Shri Krishna, Shri Govāmy Shyam Manoharji and my Gurudevā Ubhaya Vedānta Shri SampathKumāra Swami, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy Inspired work of our Shri Mahāprabhuji. But, the Grace and love of Govāmy Shri Shyam Manoharji and my Gurudevā has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

## Preface

-SRI HARI-

### Saprēma Dandavat Pranāms To All

But for the unique shower of grace of our Lord Shri Krishna, arising out of just one darshan of Goswāmy Shyām Manohar Maharaj, thus proving the Bhagavata dictum “क्षण सङ्गेन साधुषु” - (Blessings showered due to the Darsan of Mahatmas even, though, the contact is only for a second), this utterly feeble attempt to write a free flowing, Bhakti-based, translation of our Shri Mahāprabhu Vallabhāchārya's monumental commentary on Shri Mahā Bhāgavatā Purāna "Shri Subodhini" would not have taken place at all. This inspiration to attempt to take up this work is due to the unique and most loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyām Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

our Shri Mahāprabhuji, will confer Joy and Bliss for everyone.

Goswāmy Shri Shyām Manoharji gave a lot of his very valuable time and told me to continue to do this work "leaving everything to Thakur" (our Lord Shri Krishna). My own gracious Gurudeva Shri Sampathkumāra Swāmi blessed this work after going through some parts of the same.

Notwithstanding the several defects in this translation (in understanding, explaining, interpreting etc.), Shri Shyām Manohar Goswāmiji has been very kind and gracious to bless this work, from time to time, and also bless with his loving Aaseervad! I am eternally indebted to this great Mahātma, symbolising our Lord's love for all of us!

My Gurudeva, a great Mahātma and a Mahābhaktha, always showed limitless love and Blessings. It is due to his Grace, that, the remembrance of our Lord, is there in me. Always peaceful and smiling, he gives Peace and Joy to everyone, who comes into contact with him. He symbolises our Lord's love for His creation. Silently he contributes to the welfare of deserving persons and infuses in them, Bhakti to our Lord.

Blessings were secured from Parampujya Shri Morāri Bāpu and our beloved Shri Āndavan of Periashramam, Srirangam. Shri Āndavan Swami told me, that Shri Vallabhāchārya's Sri Subodhini cannot be translated, properly and fully, by anyone, as our Mahāprabhuji had the highest Devotion and Bhakti to our Lord and unless one has such a deep and abiding Bhakti, the attempt to translate, will ever remain incomplete.!

The entire work was patiently, quickly and with great and quiet Bhakti typed in the computer, by Shri Jamnu

Ghanshāmdas Hundalāni and other devotees of Hundalāni family. This labour of their love for our Lord Shri Krishna is immeasurable and no words of gratitude will be enough - except that we will all pray for the welfare of this devoted family and love for our Lord Shri Krishna.

I owe a deep debt of gratitude to Sri Subodhini Prakāshan Mandal (Jodhpur). My translation is, to a very large extent, based on this book and I am, indeed, very grateful for this Mandal.

Our gratitude is due to Shri Gopaldāsji, whose knowledge of the Sampradāya literature is so very vast and erudite, for his patient correction of the Sānskrit proofs and advice/help, given from time to time.

Special thanks are due to Shri Narēshji and Shri Sunīlji, of Indian Books Centre and Sri Satguru Publications for their love and devotion. Grateful thanks are due for those artists, whose works of art, as photos, have been included in this volume.

Finally, my humble prayers to all, to forgive the endless shortcomings/errors in this work, which are entirely mine. The Mahā Bhāgavata Purāna is intended to be enjoyed by "रसिकाः भुवि भावुकाः". Let us all pray to our Lord Shri Krishna, to bless us with "Rasa" and "Bhāva", so that, we can all together, enjoy our Lord's Compassion, Bliss and Grace.

Saprēma Dandavat Pranāms to all.

T.Ramanan.

Mumbai,

07-12-2002.

## A Brief Sketch On The Life Of Mahāprabhu Shri Vallabhāchārya

(T. Ramanan)

Shri Mahāprabhu Vallabhāchārya is revered as an incarnation of the Divine Power manifested as "spiritual Guru" or Acharya or Jagatguru (teacher of the world). It is revered that Shri Vallabhāchārya was the incarnation of the principle of "Agni" or Fire, representing the "face" (Mukham) of Lord Shri Krishna. Hence, Shri Vallabhāchārya's writings are considered as those of our Lord Shri Krishna only.

Shri Mahāprabhu Vallabhāchārya founded a system of "sēva" or worship of our Lord Shri Krishna, which can be performed and practiced by everyone, in this modern life, at their homes, while leading an ordinary life, discharging one's duties, after consecrating and dedicating (samarpan) everyone and everything to our Lord Shri Krishna. This system, called as the path of Grace of PUSHTI, depends entirely on the Grace of our Lord Shri Krishna, showered on an aspiring devotee, who does "sēva" or service of our Lord Shri Krishna, regarding our Lord as the Supreme Purushōttama, with a spirit of complete consecration, dedication and devotion. The Lord, in turn, guides this devotee to attain "Pure and Total Devotion" in Him

(NIRŌDHA) which makes the devotee (BHAKTA) forget this entire universe, and makes his mind fully attached to the Lord. The Lord also gets the same "NIRŌDHA" to His devotee and this "meeting and mingling" of the two loves (PREMA) is considered as the "acme and apogee" of the Highest Bliss, which an embodied soul can ever hope to attain, during his life, This NIRŌDHA, completes the cycle — i.e. the separation of the Jiva or the soul, caused by Jiva's own desires and will, from the Lord, is ended by this final meeting and mingling with our Lord by having only one desire — viz. for our Lord! This "separation" was caused by the desire for the world; now "union" is restored through the love and desire for our Lord. Thus, in all these, our Lord's "Grace" plays a most dominant role, in reclaiming the Bhakta, back to Himself.

As regards this "world of materialism", Shri Vallabhāchārya is very clear. He says that "everything we see is part and parcel of the Divine Lord but the Jivas' attachment" to them is caused by illusion. Hence, nothing of this world is illusory - but our attachment to them is illusory. Once this curtain of illusion (Maya) is removed from our "outlook", then, reality per se, (as it is) viz. our Lord Shri Krishna, having become everything, is revealed to us as "sarvātmabhāva" (seeing everything as "Atma" or the Divine).

By establishing the preponderance of our Lord's "Grace" (PUSHTI), as the basis of an entire philosophical system, Shri Vallabhāchārya has manifested His originality and His emphasis on surrendering to Lord Shri Krishna, for attaining one's spiritual goal is considered as unique and path breaking. The glory and greatness of Sri Mahā Bhāgavāta Purāna was also re-established by Shri Vallabhāchārya through His monumental commentary on

this Holy Purana titled "SRI SUBODHINI", and the spiritual treatise "TATWĀRTHA DEEPA NIBANDHA".

Shri Mahāprabhuji lived on this earth, for about 53 years between 1479 and 1532 A.D. He was born in a Telugu Brahmin family (Andhra Pradesh), belonging to the Bhāradwāja Gōtram, and followed the Taitariya branch of Yajur-Veda. The family performed religious ceremonies, as their main vocation. It is said that, one of his ancestors, who was so devoted to the Lord, was given a premonition that, the Lord Himself will take birth in his family.

The names of the parents of our Shri Mahāprabhuji were Laxmanabhatta and Illamagāru. It is said that once they had come to Prayāg, on a pilgrimage and then went to Benares. Laxmanabhatta, was a deeply spiritual devotee and he stayed in Benares, due to it's sacredness and also being a seat of learning.

As there was threat of a Muslim attack, several families, left Benares, including Laxmanabhatta, who proceeded towards South India. On the way, in 1479 AD, Illamagāru gave birth to our Shri Mahāprabhu Vallabhāchārya on Thursday, the eleventh day of the dark half of the month of Vaishākhi in the samvat year 1535. The baby appeared to be dead at birth, in the champa forest. The baby was left, wrapped in a piece of cloth, in a hole of the trunk of a tree. Then, they all left this forest, fearing for their lives.

Shri Vallabhāchārya's mother always had an inkling, at this testing time, that the child was still alive. Hence, both the mother and the father got a dream in which our Lord had appeared to them and told them to go back to the same place and reclaim the child! They came there and saw to their utter surprise, that the child was



surrounded, on all the sides, by a Fire, as though, to afford protection to this Divine child! The fire was not hurting the child at all! They went back, with the child and after staying there in the town called "Choda" for some time, came to Benares.

Shri Vallabhāchārya was a "supernatural" boy. He preferred to spend time with books, rather than with the toys. He, being the fourth child in the family, was looked after with great care. Two more children were born to his parents later.

The "sacred thread" (Upanayana) ceremony was performed, when Shri Vallabhāchārya was eight years' old. He now learnt all the scriptures, in Sanskrit, with a view to continue his vocation as a priest. During this time of study, Shri Vallabhāchārya, attained remarkable proficiency in all the six systems of Hindu philosophy, the Vedās, Purānās, the Gīta and other sacred texts.

When Shri Vallabhāchārya attained his 11<sup>th</sup> year, his father passed away (1490 AD) leaving the family in dire distress. This event put an end to Shri Vallabhāchārya's quest for further studies at Benares.

The family came back to their ancestral home in Andhra and settled there. Shri Vallabhāchārya then set out on his pilgrimage, throughout the country from here, for nearly 20 years, in the course of which He toured India, nearly 3 times.

After completing his pilgrimage Shri Vallabhāchārya came back to South India, as it was free of Muslim violence. During his long years of pilgrimage, Shri Vallabhāchārya is said to have visited Gaya, Chitrakūta, Champāranya, Mount Amarakantaka, Siddhipāda (where a great devotee of Madhawāchārya viz. Sarveshwara became



our Mahāprabhuji's disciple), Vridhinagar (Wardha)—in this place he got his first disciple Dāmodardas. Dāmodardas was the first person, to whom the "Brahmasambhandham" was given by our Shri Vallabhāchārya.

From Wardha, Shri Vallabhāchārya visited his uncle at Agrahāra. Then they visited Vyankatesha.

It is also said that Shri Mādhavēndra Yati, a great saint had blessed our Mahāprabhuji and he had also established the temple of Shri Govardhan Nāthjee at Brindāvanam. This same saint gave 'sanyas' to our Mahāprabhuji later.

Shri Mahāprabhuji started on his pilgrimage with three or four companions. During this period they passed through Pampā-sarōvara, where the forest-devotee Sabari, is said to have fed Lord Sri Rāma, already tasted fruits! Then they all went to Mount Rishyamūkha, Kumarpāda, Shri Shaila, Tirupati and others.

Shri Vallabhāchārya met many great saints and scholars during his pilgrimage. He then proceeded to Kānchipuram, Kumbakonam, Mannārgudi, Srirangam, Madurai, Ramēshwaram and other places.

On his return journey from the South, Shri Vallabhāchārya visited Sri Vaikuntakshētra, Alwāl, Totādri, Trivandrum, Janārdana kshētra, Kaudinyāshraman, Nilādri, Malayādri (all in Malabār).

Shri Vallabhāchārya visited Melkōttai (near Mysore), Subramanya, Udupi, Gokarna, Chandragiri and after visiting few more places, Shri Vallabhāchārya came back to Vijayanagaram. His mother and brothers were there.

During this pilgrimage, Shri Vallabhāchārya held discussions with scholars of Vaishnavite, (Madhwa —

Rāmānuja), followers of Shankarāchārya and others. In all these discussions, people were astonished at this young person's knowledge and wisdom and our Mahāprabhuji always, parted as good friends, after detailed discussions. There was never hatred or antipathy generated after a dialogue, although serious difference in the approaches and tenets of one's system, were seen clearly.

After this trip, Shri Vallabhāchārya went to Kolhāpur, Pandharpūr, Nāsik (Panchavati), Triambakeswara and after visiting several places, came to Mathura. From here he went to Gujarāt. Later he visited Kurukshētra and Haridwār. The next stops were Rishikēsh, Vyāsaganga, Rudra Prayāg, Gupta Kāshi, Vyāsashrama, Ayōdhya, Prayāga, Kāshi and Gangāsāgar. Then all of them came back to Agrahāra, where his mother was staying.

After staying with his mother for 10 months, Shri Vallabhāchārya went further south and set out to go to the north. At Pandharpur he got a divine experience, which changed his life. Shri Vallabhāchārya received a command from Lord Vithala at Pandharpūr to enter into the life of a Grihasta or married life. Lord Vithala promised him that, he would take birth, in his family, as his son.

From Pandharpūr, he went to Gujarāt and came back to Vraja. He went to Badrināth now. He is said to have met sage Vyasa at this time. Vyāsa also asked him to marry and lay the foundation of a new system. He came back to Benares and here a Brāhmin called Dēvadatta offered his daughter in marriage. Then he visited Jagannath Pūri and came back to Benares. He now got married and stayed in Benares.

## SHRI MAHAPRABHUJI'S DIVINE MISSION

Shri Vallabhāchārya was chosen by our Lord Krishna Himself, as per his own words in his book "SIDDHĀNTA RAHASYA" (the secret doctrine), to give initiation to the devotee into the path of Grace or Pushti. Our Mahāprabhuji was inspired to call this initiation as "BRAHMASAMBANDHA" (communion with our Lord — through the Grace of the Acharya).

The voice of our Lord was heard by our Mahāprabhuji at midnight, at Gokulam. This voice was audible to everyone and Shri Vallabhāchārya, asked his disciple Dāmodardas, whether he too had heard anything in the night. To this, Dāmodardas did say that he had heard a voice with words but could not understand it's purport. Shri Vallabhāchārya initiated Dāmodardas right away. The Holy Manthram (chants) given to him was denoted the most significant part of his teaching viz full surrender to Our Lord Krishna. This "surrender" to our Lord Krishna became Mahāprabhuji's guiding principle, in all things as Shri Krishna is considered to be the "POORNA PURUSHŌTTAMA" (The Supreme Lord).

This path of Grace or "Pushti" enunciated by Shri Mahāprabhuji on the specific command of our Lord Krishna emphasized on (1) Simplicity and humility of heart and (2) Child-like faith and trust. (3) Our Lord's power of redemption of the 5 types of sins which a soul carries or does during it's sojourn in various bodies. (4) Doing "sēva" or "service" (worship) to our Lord Shri Krishna, without any "motive" or "desire"—except the desire to please our Lord and to love Him, above everything else.

In this path the sēva or service to the Lord done in the above spirit, is itself the "goal" or "phalam"—as one can attain this stage and status of doing 'sēva' to our Lord

only when the Lord has already blessed the devotee, with His Grace or Pushti. The "Pushti Pushti Bhakti" (devotion due to the Grace of our Lord) is considered as the highest goal. Thus pure and total devotion to our Lord (NIRŌDHA) becomes the only goal and nothing less or else is desired for, by any devotee in this path of Pushti or Grace.

The manifestation of Shri Govardhanāthjee (Shri Nāthji) in Vraja is another important event in our Mahāprabhuji's life. This "Swaroopa" (manifestation of our Lord Himself) of Shri Nāthji was worshipped by Madhavēndra Swāmi of the Madhwa cult. But this "Swaroopa" preferred to eat, only the food cooked by our Shri Mahāprabhuji. After hearing our Lord's voice once again, our Shri Mahāprabhuji came back to our Lord and offered Him his most loving 'sēva' or worship. He built a small temple on the Govardhana mountain. Shri Nāthji asked a rich merchant, by name Purnamall, to build big temple for him and this was built in 20 years. Our Mahāprabhuji himself, installed this Holy "Swaroopa" of our Lord in this temple. Shri Krishnadās was made the steward of this temple and Shri Kundhandās was appointed to compose and sing appropriate songs for our Lord's worship and adoration (KEERTANA).

After completing the above important task, our Mahāprabhuji undertook his third pilgrimage. From Benaras he came to Vraja and then went to Jagannatha Pūri and Pandarpūr. He then went to Gujarāt, from there to Ujjain, and Lahore in Punjāb. Afterwards in the Himālayas, he visited both Kedārnāth and Badrināth. He had the Darsan of Shri Vyāsji. It is said that, Shri Vyāsji solved our Mahāprabhuji's doubts regarding some verses of Shri Bhāgavata Purana. After returning back to Vraja, Shri Vallabhāchārya came to Adel via Āgra and Kannauj. Shri

Mahāprabhuji decided to make Adel, his headquarters, from now onwards as this place had all the three kinds of Tulasi plants, held dear by our Lord Krishna.

Wherever our Shri Mahāprabhuji went, he preached the path of Bhakti or devotion to Lord Shri Krishna, which treated the Brāhmins and the lowest alike, in the eyes of our Lord. This particular teaching was emphasised at Sidhapūr.

Shri Vallabhāchārya spoke to the Jains at Pātan about his belief in kindness and compassion to animals, as he believed all creatures (and the entire creation) as being parts of our Lord only; but he emphasized that this compassion should be complementary to the paramount duty of devotion to our Lord.

Our Shri Mahāprabhuji treated both the "Nāgar" Brāhmins and others, on an equal footing, as regards initiating them together in Brahmasambandha. He taught them the necessity for humility and equality among the believers of this path of Grace.

Shri Mahāprabhuji's love and compassion for a poor woman devotee at Kherālu is worth mentioning. During this event, he told the poor woman, who was interested to find the truth, that it was not necessary for everyone to renounce this world. It was necessary, but, to love our Lord with all of one's heart and soul. The Lord desired our love only and this could be given to Him, while living in this world and discharging one's duties. He also told her that the path of Bhakti was easier for women to follow, than for men. Our Shri Mahāprabhuji gave her a small "Swaroopā" of our Lord for her seva. There is a "Baithak" at her house, in honour of our Mahāprabhuji's visit and loving compassion.

Shri Vallabhāchārya then visited almost all places in Gujarāt including Dwāraka and made many disciples. He then went to Sind also which was, then, full of Muslims. It was due to our Shri Mahāprabhuji, that many people of Sind became vegetarians and practiced our Sanātana Dharma.

Shri Vallabhāchārya, after these long pilgrimages and travel, came to settle down at Benaras. The pundits of Benaras could not digest the popularity of our Shri Mahāprabhuji, this led to a public discussion between the learned pundits and Shri Mahāprabhuji which lasted for twentyseven days, resulting into a glorious victory for Shri Mahāprabhuji.

But the opposition to his teaching continued resulting into public criticism, through pamphlets etc. and our Shri Mahāprabhuji, in defense of his teachings, stuck on the gates of the Kāsi Vishwanatha temple, his defense, which was torn by his opponents. But our Mahāprabhuji's success and glory only grew by leaps and bounds. One person even fasted before the Kāsi Vishwanatha temple, praying to Lord Siva, to declare, that our Achārya, was wrong. But Lord Siva gave a verdict in favour of our Āchārya.

As the atmosphere in Benaras was found to be not congenial for his peaceful life of preaching the path of Grace and Bhāgavata Dharma, our Mahāprabhuji left Benaras and came to live at Adel, and till his end, he lived here — for at least 20 years. From here, he went on his preaching tours and visits to several places especially to Vraja. At other times, he passed his time, in writing his great books and in teaching his disciples. His fame had spread far and wide and countless people were made by him as his disciples.



Although there is no connected version of the activities of our Shri Mahāprabhuji during these 20 years, the book on the "Stories of Eightyfour Vaishnavās" — which was written two generations after our Shri Mahāprabhuji, throws considerable light on the ideals of Bhakti and conduct, realized by many men and women, after following the teachings of our Shri Mahāprabhuji.

At Adel, some disciples lived with him almost permanently. Our Āchārya made everyone of them, to earn their own livelihood, through their own efforts. Shri Vallabhāchārya believed, that the "souls" are selected by our Lord Shri Krishna, to do sēva to Him. The followers need to follow strictly, the ideals and standards set for them, in the teachings.

So many types of people came to him for initiation and spiritual comfort. One of the notable one was Sūradās; the great poet. Kumbhandās and Paramānandadās were also poets. These four helped in creating hymns of praise and glory to our Lord's Divine Leelas and in these "keertans", the most beautiful expression of sentiments is seen as regards their love for our Lord, His Daya and His Divine Leelas.

Shri Vallabhāchārya expounded the Bhāgavata Purāna through daily reading and exposition. Our Shri Āchāryaji never accepted any money or materials for this holy discourse and he forbade his devotees also to do likewise. The story of Padmanābhadās is very touching and exemplifies this truth.

The teachings as contained in Sri Bhāgavatam formed the basis of our Shri Mahāprabhuji's system of the path of Grace. Our Shri Mahāprabhuji considered Shri Bhāgavatam, as the best and the most profound words of our Lord, "as it, not only contained the essence of the Vedas, the

**Upanishads, the Gita and the Brahma Sutras, but even fulfilled them".**

It is said that Shri Chaitanya Mahāprabhu heard the exposition of this Bhāgavata Purāna from our Shri Mahāprabhuji, through his commentary called "Shri Subodhinijee". This commentary of Shri Mahāprabhuji was dictated to Shri Mādhava Bhatta, who was one of the close disciples of our Shri Mahāprabhuji.

Shri Vallabhāchārya never emphasized on working of miracles, although he did exhibit some miracles. His teachings emphasized the fact, that the greatest miracle which we witness, everyday, is the Divine Leela of our Lord, in this vast creation. The Divine Leelas of our Lord Shri Krishna in Vraja and other places are the greatest of all miracles.

Bhakti to our Lord and trust and faith in His love and Grace are considered as most important, in this path of Grace and all other things are treated only as secondary.

Shri Vallabhāchārya symbolized great many Divine virtues in his character and conduct. His strength and determination can be gauged by his going on foot, several times, throughout Bhārat! His intellectual powers are exemplified by the great many works, he wrote. He had the complete mastery of all major Hindu treatises of religion and philosophy.

Shri Vallabhāchārya's holy life was an expression of Bhakti or love to our Lord Shri Krishna. This love for our Lord, was based on ethics and sincere spirituality; **"It meant both loving our Lord Shri Krishna, with all one's heart and soul and doing His will in all things".** He followed the ideal householder's life till almost his end.



"Shri Vallabhāchārya had found in Bhakti or Pushti, as he called it, an element of transcendental value; something that transvalued all values and transmuted the entire world and made it an integral part of Divine life. Shri Vallabhāchārya's character, thus, presents, a remarkable combination of the elements of human life, physical, intellectual, emotional, ethical and spiritual, fused together on a very high plane, into a harmonious whole."

All his writings are "ego-free" as he is very objective and never "allows his emotions or imagination to come between himself and the truth that he sees, and the message that he has to deliver".

His life was beautiful and he emphasized on the highly aesthetic nature of sēva or worship to our Lord — that our Lord should be loved and served, with the best one can afford from one's earnings and through one's own body (TANU-VITHAJA).

His relationships with people exemplifies his disarming nature of love, kindness and humility and an utter lack of "ego" or "pride". He was sweet and never used strong language. He never was bitter in his dealings. He had great faith in his teachings and the truth of his teachings, he knew, will meet with ultimate acceptance.

His "humility" is considered as his crowning virtue. Although he was a great "Teacher" no one felt his dominating role. He became humble before our Lord and man. He never thought that he was as "Teacher" — in fact, he never completed his commentary on Brahma Sūtrās. His sole aim was to initiate as many people as possible into loving and doing seva for our Lord, and to finish his monumental commentary on Shri Bhāgavata Purāna viz. Shri Subodhiniji. Even this he could not complete. He thus did not care for any fame or name.

"His humility comes out at it's heart in his confession in one of the last things that he wrote viz. that he failed to obey our Lord's command, which came twice to him, to leave the world".

The most remarkable feature of Shri Vallabhāchārya's life was his desire to be like an ideal "Gopi". "He aims at beings, besides, only one of the many Gopis, without thinking of having any special privileges for himself".

His glorification of the Gopis and of women is devoid of any eroticism. To him, the reward for true devotion of the devotee to the Lord, is the perfect union of the soul with our Lord, which is realized only, when one is altogether free from any earthly and gross elements, and when, besides, our Lord Himself calls the devotee of His own accord, to realize and have fellowship with Him, in that manner.

Shri Vallabhāchārya was gentle, patient and full of forbearance and forgiving nature. He was of a pure character, free from grossness and coarseness of any type. He dreaded publicity of any kind and that is why, he refused to institutionalize his new teaching. He left it to be more practiced, then to be propagated.

His faith and love for our Lord was very deep. His whole life was lived with the sole purpose for pleasing our Lord, with His devotion. Our Lord was Shri Purushōttama, the supreme person, who is ever willing to respond in person or through His will to the love and sēva of a true Bhakta.

Our Shri Mahāprabhuji lived in a simple way, in village type cottages. There was no thought of comfort or opulence. His dress was also simple. He wore only two pieces of cloth. He never wore any shoes. "His simplicity grew from within like a beautiful flower, he being altogether

unconscious of the fact, that there was any special merit in it".

He was middle-sized, healthy and slightly dark in appearance. A painted picture of His Divine Form is still available for us.

Shri Vallabhāchārya had great many disciples and sakhas or friends, like the blind poet Sūradūs, the Brūhmin Paramānandadāsa, Kumbhandāsa and Krishnadāsa. All these four were great in their own way — but all of them devoted themselves to the spread of the teachings of our Shri Mahāprabhuji. They worked with our Mahāprabhuji, all his life for the fruition of our Āchārya's aims and ideals.

Shri Vallabhāchārya and Shri Chaitanya Mahāprabhu were contemporaries and were great friends. Once Shri Chaitanya Mahāprabhu told about the words of our Shri Mahāprabhuji thus, **"the meaning of what Shri Vallabha said can be known only by those who feel and pangs of separation from our Lord"**. The relationship of love, respect and regards between these two "great Mahābakhtas" can be gauged from the following incident.

"Once, Shri Chaitanya came to Adel to visit our Āchārya. Our Āchārya asked his wife to give the visitor some food. She replied that all the consecrated food, offered to the Lord, has been used up and added, that no holy food would be available, until the next offering to the Lord was made.

At this, our Āchārya fed Shri Chaitanya from the food which was prepared for the next offering. As this was an unusual action on his part, one of his disciples asked him why this was done? — whereupon our Āchārya told him, that Shri Krishna Himself resided in the heart of Sri

Chaitanya and that because of it, food given to him, was an offering made to our Lord".

Shri Mahāprabhuji wrote several treatises such as his monumental commentary on Sri Bhāgavatam, the commentary for Brahma-sūtrās (both unfinished) and the 16 holy works. Another important treatise was "Tattwārtha Dīpa Nibandha", an essay on the light of spiritual truth and wisdom. He also wrote another book called "Sūkshma Tika" for Shri Bhagavatam. He has also written Patrāvalambana, Shruti-Gīta and others. Legends apart, our Mahāprabhuji wrote around 30 treatises, both big and small. In his works, there is a direct thought process, devoid of embellishments and rhetoric. All his works are in Sānskrit.

We had already hinted at the call of our Lord for Shri Mahāprabhuji's return to our Lord's Divine abode from this earthly life. The first call from our Lord, came to him, when he was in Gangāsāgar. The second call came to him at Vraja. He had not finished his commentary on Sri Bhāgavata Purana at that time. The third call came at Adel only, and at this time, he immediately told his mother and wife that his time for departing from this world, has come. He decided to renounce this world. He dissuaded his disciples from renouncing this world, especially Dāmodardās who was his life-long companion.

Shri Mahāprabhuji, then wrote his last preaching viz Sikshā Sloka

Shri Vallabhāchārya was ordained as a Sannyāsi by Mādhavēndra Puri and was given the name of "Purnananda". Shri Vallabhāchārya lived in his own house, for one week and left his house, permanently. He came and lived on one of the banks of the Ganga river for one

week, before going to Benaras. He took 18 days to reach Benaras. He saw all his disciples on the way. At the Hanūmān Ghat, at Benaras, he lived for another 7 days, on the banks of the Ganga river, preparing himself to enter into the waters, for the purpose of giving up his body.

His sons Gopīnātha and Vithalnātha, together with a number of disciples came and requested him, to tell them as to what they should do, in his absence. In reply to this, our Shri Mahāprabhuji, who had taken the vow of silence, when he took Sannyāsa, wrote three and half couplets, on a stone lying nearby.

He wrote, "If you become divorced from our Lord in any way, your body, mind and all things pertaining to yourself that belong to Time (Kāla) will devour you, this is my belief.

Our Lord who is Shri Krishna, is not of this world, nor does He have respect for anything pertaining to this world. Therefore we must love Shri Krishna alone. Our Lord is all-in-all here and in the other world. Hence, Shri Krishna, the Lord of the Gopis, is alone worthy of our service, with all our body and mind, soul and spirit. He alone will give you everything, useful in this world and in the next."

Our Shri Mahāprabhuji then entered into the waters of the Ganga river and disappeared from this world, forever. It is said that a light flame rose from this river and was seen by the people, who had assembled there. This flame ascended to heaven and was seen last entering the firmament. This event took place on the third day of the bright half of the month of Āshāda in the Samvat year 1587 (1532 AD).

The above quoted last message of our Shri Mahāprabhuji is his will and testimony and inspires everyone to keep their faith and trust in our Lord Shri Krishna, as pure as possible. He made no other provision for his two sons who were just 17 and 15 years of age, respectively at that time. He told them only one thing, "**to have absolute faith in our Lord alone**". "It is doubtful if he made any special arrangements for his family or for the conduct of his Sampradāya before taking his Sannyāsa. **This shows his extraordinary faith in our Lord Shri Krishna, which alone, he left, as his sole heritage to all his children, whether by blood or spirit**".

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॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्रीभागवतं-दशमस्कन्धं - पञ्चाशीतितमोध्यायं ॥

## CHAPTER 85, CANTO 10, SRI BHĀGAVATAM.

एवं निरोधः सर्वेषां भगवत्कृत ईरितः ।

स किं साक्षात्सर्वयुक्त्या भगवानन्यथापि वा ॥१॥

**KĀRIKA 1 Meaning:** "In this way, our Lord blessed His devotees with Nirodha (pure and total devotion (Bhakthi)). Our Lord Sri Krishna, who blessed His devotees, in every way, with Nirodha can be easily realized as the Lord of the Universe. He is not only the Lord of the Universe, but also of all the other types and kinds too! (i.e. HE IS EVERYTHING AND HAS BECOME EVERYONE)."

अन्यथा चेत्कृतोप्येष निरोधो निष्कलो भवेत् ।

तस्मात्कृष्णस्य सर्वोक्त्या भगवत्त्वं तु साध्यते ॥२॥

**KĀRIKA 2 Meaning:** "If there is another person different from our Lord (Bhagawan) Sri Krishna, then any blessing of Nirodha by this "other" will not be successful. Because, the "other" is not "Bhagawan" (The Lord of the Universe). Removing this doubt, it is



established, that our Lord Sri Krishna is the only "Bhagawan" (Lord of the Universe). No one else is "the Lord of the Universe"!"

अतोऽग्रे भगवान् व्यासः षडध्यायीं चकार ह ।

ऐश्वर्यादिप्रसिद्धयर्थं सङ्गतिस्त्वयमेव हि ॥३॥

**KĀRIKA 3 Meaning:** "Hence, Bhagawan Veda Vyasa, with a view to bring out the glory of the 6 virtues (Gunas) like "opulence" (Aishwaryam) of our Lord Sri Krishna, has written these 6 chapters. This is the exclusive purpose, although related to the earlier descriptions."

तत्रादौ भगवद्भावसिद्ध्यर्थं युक्तिपूर्वकम् ।

ऐश्वर्यादीन् षडर्थान् हि षडध्याय्यां निरूप्यते ॥४॥

**KĀRIKA 4 Meaning:** "Hence, in the first instance, with a view to explain and establish, through proper reasoning, the love and Bhakthi to our Lord (and His love to His devotees), a description of the 6 virtues of our Lord viz. "opulence" (Aishwaryam) and others are explained in 6 chapters."

षट्त्रिंशे तु तथाध्याये कृष्णस्यैश्वर्यलक्षणः ।

अलौकिको लौकिकश्च क्रियाज्ञानविभेदतः ॥५॥

निरूप्यते यतः पित्रोरैश्वर्यं हृद्गतं भवेत् ॥५<sup>१</sup>/॥

**KĀRIKAS 5 and 5 ½ Meaning:** "In this chapter, the "worldly" and the "supernatural" opulence of our Lord Sri Krishna are described, dividing it into two viz. "action" (Kriya) and "knowledge" (Jnana). This was done, with a view to imprint this "Bhāva" (attitude of love) of our Lord, and of the nature of His true "opulence", in the hearts of His parents."

अनुभावात्पुणैश्वर्यं तयोर्हृदयसंहितम् ॥६॥

**KĀRIKA 6 Meaning:** "Though, this knowledge and effect of our Lord Sri Krishna's glory and greatness was already established in their hearts even from the earlier period."

येन स्तुतिः कृता ताभ्यां कृष्णवाक्यात्तु निर्णयः ।

तीर्थयज्ञसदुक्त्या हि शुद्धान्तःहरणो भवेत् ॥७॥

**KĀRIKA 7 Meaning:** "Due to this knowledge about the glory of our Lord only, both Vasudeva and Devaki sang the "praise" of our Lord! Even then, through the words of our Lord Sri Krishna only, all of this were fully determined! Only the words of noble and saintly persons can fully determine the decisions to be taken in a holy place or during a sacrifice (Tirtham or Yagnam). Because, through their "words", the "inner mind" of everyone attains "purity" and only in a "pure mind" the certainty of "truth" (Sathyam) arises. This in turn gives rise to a joyful "taste and affection" for singing the praise, about the virtues and qualities of our Lord."

ततः कृष्णगुणज्ञाने तस्येच्छाभूदतिर्यते ।

तथैव देवकी देवी ज्ञात्वा माहात्म्यमुत्तमम् ॥८॥

ऐश्वर्यस्य परीक्षार्थं पुत्राहतिमुवाच ह ॥८१/२॥

एवमेतावद्भिरध्यायैस्त्रिविधानां निरोधो निरूपितः। अथ भगवतः षड्गुणाः षडभिरध्यायैर्निरूप्यन्ते क्रमेणैव। ऐश्वर्यं लोकवेदातिशया। स ईश्वरः यः अलौकिकं करोति, यो वा वेदस्याप्यशक्यं करोति सोऽत्र निरूप्यते। पित्रे पुत्रत्वं स्थापयित्वैव ज्ञानोपदेशं यत्करोति, यच्चाप्यखण्डं, तथा बाल्ये मृतानां कालेन परमाणुसात्कृतानां पुनः कालमुल्लङ्घ्य यथास्थानं प्रापयित्वा तत्समानयनं, ततोऽपि स्वपदप्रापणमपि। एवं वेदकालोल्लङ्घनं न पुरुषोत्तमादन्यस्य शक्यम्। फलप्रकरणस्य संनिधानं एव गतत्वात् पित्रोरभिलषितं च करोतीत्यध्यायसंगतिः। कथायाः पौर्वापर्यं नाभिलषितमिति भिन्नक्रमेणारभते अथेति।

**KĀRIKA 8 and 8 ½ Meaning:** “Later, they got the desire to sing the praise of our Lord Sri Krishna’s virtues and qualities. This is explained. In the same way, our Lord’s mother, the divine Devaki, realizing the highest “glory” (Mahatmyam) of our Lord Sri Krishna, with a view to “test” His “opulence” (Aishwaryam), began to tell our Lord Sri Krishna, “Please give back to me, my sons, who have died earlier.”

From the beginning of the 10<sup>th</sup> canto of Srimad Maha Bhagavatam, we have dealt with the chapters dealing with the holy incarnation of our Lord (Janma Prakaran), and the “Nirodha” of the Tamasik, Rajasik and the Satwik devotees of our Lord. Now, from this chapter onwards, in 6 chapters (85 to 90), the 6 divine qualities of our Lord viz. “opulence” (Aishwaryam) are successively described.

Our Lord is hailed as “Ishwara”, because all the 6 divine virtues (Gunas) are present in Him, in the most complete and fullest measure. The “actions” (Karma), which is impossible to be done, even through the “Vedas” and are “supernatural”, (Aloukik) are termed as “opulent” (Aishwaryam). This “opulence” is fully present in our Lord Sri Krishna! Hence, **OUR LORD IS “ISHWARA” – THE LORD OF THIS UNIVERSE!** It is this Lord’s 6 qualities, which are being described here.

In this story, our Lord instructs His father on the “spiritual knowledge” (Jnana), while retaining His “Bhāva” (nature) as the son of Sri Vasudeva. Not only did the Lord give “Jnana” (knowledge) about the divine nature of all things and of himself (i.e. His father), but He “instructed” Vasudeva with the total spiritual knowl-

edge. Even due to this, OUR LORD IS THE “ISHWARA” — THE LORD OF THE UNIVERSE. This “fact” is proved, beyond all doubts.

In this way, our Lord broke all the “restricting” constraints imposed by the “Vedas”, and by the factor of “Kaala” (time) — through His “supernatural” actions — no one else can do this — as all the others are not Sri Purushothama — the Lord of the Universe. OUR LORD SRI KRISHNA IS THE ONLY SRI PURUSHOTHAMA, AND HE ONLY HAS POWERS TO GO BEYOND THE “CONSTRAINTS” IMPOSED BY THE “VEDAS” AND “TIME” (KAALA).

After the ending of these chapters dealing with the “Phalam” (result), our Lord, immediately undertakes to do those tasks, as desired by His mother and father. This is the connection with that chapter.

Here, however, the story is not told like what we have indicated before, as the Lord’s Leelas are not yet over (i.e. continuing). Due to this only, Sri Sukadeva, through the next verse, starts the “topic” in a different way.

श्रीशुक उवाच—

अथैकदात्मजौ प्राप्तौ कृतपादाभिवन्दनौ ।

वसुदेवोऽभिनन्द्याह प्रीत्या संकर्षणाच्युतौ ॥१॥

**VERSE 1 Meaning:** “Sri Sukadeva said, “Then, on one day, Sri Vasudeva spoke to his sons, Sri Balarama and Sri Krishna, who had come near, and had done their prostrations to him, after receiving both of them, with great love and honour.”

श्रीसुबोधिनी: एकदा प्रसन्नसमये स्वयमेवात्मजौ प्राप्तौ लालनसमये।

ततः कृतपादाभिवन्दनौ जातौ। ततो वसुदेवोऽपि तत्कृतमभिनन्द्य  
लौकिकप्रीतियुक्त एव ज्ञानार्थमुवाच संकर्षणमच्युतं च। सर्वमेतज्ज्ञाने पूर्वाङ्गं  
श्रुतिविरुद्धम्। स्वयं गुरोर्गृहे गत्वा नमस्कारानन्तरं गुरुणाभिनन्दितः एकं  
स्तौतीति मर्यादा ॥१॥

तत्रापि पूर्वं तत्कामनया तदर्थं न प्रवृत्तः किं तु प्रासङ्गिकस्मरणेन तथा  
कृतवानित्याह मुनीनां तद्वचः स्मृत्वेति।

**SRI SUBODHINI:** When our Lord Sri Krishna and Sri Balarama were very happy and joyful, and it was also the right time, for fond remembrances and acts of expression of one's love to each other, both our Lord and Sri Balarma, came to Sri Vasudeva, unasked (i.e. on their own) and prostrated to his feet. Sri Vasudeva became very happy with this gesture of his sons and he greeted and congratulated them. He then told his sons, to advice him on "spiritual knowledge" (Jnana). This type of attaining or seeking "Jnana" is against the Vedic traditions, as it is the disciple who usually goes to the Guru to attain this "Jnana", by prostrating to him and "begs" the Guru to impart this "Jnana"! Later, it is the Guru (teacher), who welcomes and congratulates the disciple and imparts the "Jnana"! Here, the "reverse" took place! Our Lord Sri Krishna became the "teacher of Jnana", and He came to the "disciple" Sri Vasudeva and does His prostrations to the disciple! Here, again, the disciple congratulates the "Guru", who is our Lord Sri Krishna. This is non-traditional and against the tenets of the Vedas. This is not "orderly" also (i.e. against "Maryaada")!

Sri Vasudeva desirous of attaining "Jnana" did not take any initiative. But due to the remembrance of the words of wisdom, spoken earlier, by the sages, Sri

Vasudeva had put efforts to attain "Jnana". This is being described through the next verse.

मुनीनां तद्वचः स्मृत्वा पुत्रयोर्धामसूचकम् ।

तद्वीर्यैर्जातविश्रम्भः परिभाष्याभ्यभाषत ॥२॥

**VERSE 2 Meaning:** "By remembering the glory of his own sons, through the words uttered by the sages earlier, Sri Vasudeva, having intense faith in the greatness of his sons, now addressed his sons, in the following way."

**श्रीसुबोधिनी:** 'यस्यानुभूतिः कालेन' इत्यादि मुनिवाक्यं, तस्य चाकस्मात्स्मरणं, तच्च पुत्रयोर्धाम तेजः स्वरूपं वा सूचयति। केवलवाक्यं स्मृतं वा चेत् ज्ञानं जनयेत्तदापि न काचिच्चिन्ता। किंच। संवादात्तस्य प्रामाण्यमवधृतमित्याह तद्वीर्यैर्जातविश्रम्भ इति। गोवर्द्धनोद्धरणादीनि वीर्याणि, तैर्जातो विश्वासो ऋषिवाक्यो यस्य। ततः हे कृष्ण हे रामेत्युक्त्वा अभ्यभाषत स्तुतिं कृतवानित्यर्थः ॥२॥

**SRI SUBODHINI:** Sri Vasudeva remembered the words of wisdom uttered by the sages earlier. The sages had told that the "experience" of our Lord Sri Krishna i.e. His spiritual wisdom (Jnana) can never be affected or destroyed by the factor of "time" (Kaala) or through any other reason or way! Hence, Sri Vasudeva got intense faith in the valour and glory of our Lord Sri Krishna. He now regarded both the brothers as "symbols of holy abodes" (Dhaama Swaroopa). This "remembrance" of the glory of our Lord could bring the "Jnana" to Sri Vasudeva, but by talking to the sages, he had attained this knowledge and hence, Sri Vasudeva regarded this, as the "truth" (i.e. our Lord is the highest truth). In this way, he got firmly determined.

Our Lord's divine Leela of lifting the Govardhana mountain and other Leelas indicated to Sri Vasudeva

the glory of our Lord's valour (Veeryam). Through remembrance of these Leelas only, Sri Vasudeva got, now, intense faith in the words of the sages.

Due to this strong faith, Sri Vasudeva addressed our Lords as "Oh Sri Krishna! Oh Sri Rama!", and began to sing their "praise" in the following way.

स्तोत्रं चक्रेऽष्टादशभिः सर्वविद्यानिरूपकैः ॥९॥

शरणागतिपर्यन्तमुभयोरात्मनस्तथा ।

स्वरूपमाह सर्वासां विद्यानामभिवाञ्छितम् ॥१०॥

आदौ जगत्कारणत्वमाह कृष्ण कृष्णोति।

**KĀRIKAS 9 and 10 Meaning:** "Through 18 verses, which is based on the entire gamut of all knowledge and learning, Sri Vasudeva sang the "praise" (Stuti) of our Lord, till his "surrender" (Saranaagati). In these verses, Sri Vasudeva describes the true divine nature and status of our Lord Sri Krishna, Sri Balarama and about himself, as per the basis of highest knowledge and learning."

In the beginning, through the following verse, Sri Vasudeva says, "Oh Lord! You are the cause for this Universe!"

कृष्ण कृष्ण महायोगिन् संकर्षण सनातन ।

जाने वामस्य यत्साक्षात्प्रधानपुरुषौ परौ ॥३॥

**VERSE 3 Meaning:** "Oh Sri Krishna! Oh Sri Krishna! Oh the greatest of all Yogis! Oh Sri Sankarshana! Oh Lord, who is everlasting! You both are the most important principal primordial "Purushas" (Lords) of this Universe! This, I have realized and understood!"

श्रीसुबोधिनी: आदरे वीप्सा। महायोगिन्निति। महानपि ज्ञातुमशक्य इत्यत्र हेतुरुक्तः। संकर्षणस्य नाममात्रेण संबोधनमुक्त्वा तदर्थापरिज्ञानात्



तत्स्वरूपमेवाह सनातनेति। अनेन नित्यार्थवाचकत्वमेव तस्यापि वक्तव्यमिति निरूपितम्। सम्यक् कर्षणात्मकं प्रकृतेरिति तं प्रकृतिदेवतां मन्यते, अत आह जाने वामिति। अस्य जगतः साक्षात्संपूर्णस्य, कार्यकारणाभेदोपचारेण तथात्वं वारयति उभयोः प्रधानपुरुषत्वम्। उपचारादङ्गीकारत्वं वारयति पराविति अक्षरादुत्पन्नौ मूलभूतावित्यर्थः ॥३॥

जगत्कारणत्वमुक्त्वा जगद्रूपतामाह यत्रेति।

**SRI SUBODHINI:** Our Lord has been hailed and prayed to twice as “Oh Sri Krishna!” for the sake of offering respect and honour. Our Lord is the highest, but He cannot be fully known by anyone. Hence Sri Vasudeva addresses our Lord as “the greatest Yogi”. Sri Balarama has been hailed not only as “Oh Sri Sankarshana!”, but He has been hailed as “the everlasting one” (Sanaatana). The purport of this added appellation is to emphasize the fact, that Sri Balarama is engaged on a “permanent way” (Nithya), to “pull” all the Jeevas to the Lord. It is the duty of the primordial “Prakruti” (nature) to do this task, and Sri Vasudeva now regards Sri Balarama, as the presiding deity of this “primordial Prakruti”. That is why, this is clearly spoken of in the latter part of this verse, that the “cause and effect” (Kaarya and Kaaran) for this entire Universe, is indicated as “one and undivided”, and regards both of them as “important and pivotal principals”. The words “Parow” (beyond) and “Akshar” (imperishable) denote and emphasize their undivided glory of being the basis and root cause for this entire Universe.

“The Lord and Sri Balarama are the “cause” for this Universe”. Having told this, through the next verse, Sri Vasudeva says that **IT IS THE LORD, WHO IS SEEN AS THIS UNIVERSE (JAGATROOPA) I.E. THIS UNIVERSE IS OUR LORD’S FORM ONLY!**

यत्र येन यतो यस्य यस्मै यद्यद्यथा यदा ।

स्यादिदं भगवान्साक्षात्प्रधानपुरुषेश्वरः ॥४॥

**VERSE 4 Meaning:** “In whom, through which material, through whom, to whom it belongs, for whom everything has been done, who, for whom, in which ways, when it all happens, - all these are due to the principal Lord “Purusha”, who is “Ishwara” — the Lord of the Universe — This Lord “Bhagawan” Oh Lord! in reality is YOU ONLY!”

**श्रीसुबोधिनी:** लोके षट्कारकाणां प्रकारसहितसर्वविभक्तीनां यावान् वाच्योर्थः स सर्वोऽपि भवानेव, तत्कारणं प्रधानपुरुषौ च, तस्यापि कारणमीश्वरः कालः, तयोरपि नियन्ता पुरुषोत्तम एवेति कृष्ण एवोक्तः। उभयोरेकत्वेन मूलमेव सर्वं भवतीति च। एतादृशो भगवांस्त्वमेवेत्यर्थः ॥४॥

एवं स्वरूपकारणत्वे निरूप्य उत्पत्तिं निरूप्य स्थितिं निरूपयति एतन्नानाविधमिति।

**SRI SUBODHINI:** As per grammar there are 7 divisions (in expression). Of these, the 6<sup>th</sup> division speaks of the “relationship”, and all the rest (6 of them) speak or denote the mutual relationship of the “name” or the “action” referred to. “In the same way, Oh Lord! LIKE THESE, YOU ALSO, IN EVERY WAY, WITH EVERY OBJECT ARE RELATED. DUE TO THIS, ALL THESE ARE YOURSELF ONLY! HENCE, THE PRINCIPAL “PRAKRUTI” (NATURE) AND “PURUSHA” (LORD) IS YOU ONLY! THE LORD OF THESE VIZ. THE FACTOR OF “TIME” (KAALA) IS YOU ONLY! The purport of all this is that THE SRI PURUSHOTHAMA WHO CONTROLS THESE PIVOTAL AND IMPORTANT “PURUSHA”, “PRAKRUTI” AND “TIME” (KAALA) IS YOU ONLY — OH LORD SRI KRISHNA!

The purport again is that Sri Vasudeva realized the “oneness” of both Sri Krishna and Sri Balarama and understood them to be the “root cause” for this Universe. “IN THIS WAY, OH LORD! YOU HAVE ONLY MANIFESTED IN TWO FORMS. YOU ARE ONLY “BHAGAWAN” (THE LORD OF THIS UNIVERSE) AND OUR LORD SRI KRISHNA!”

Thus after describing the “cause” and “nature” (Swabhāva) of this Universe, in the 4<sup>th</sup> verse, the “origin” of the Universe was described. In the following verse, the state of “existence” (Sthiti) (i.e. when the “Universe” is on, and functioning) of this Universe is described.

एतन्नानाविधं विश्वमात्मसृष्टमधोक्षज ।

आत्मनानुप्रविश्यात्मा प्राणो जीवो बिभर्ष्यजः ॥५॥

**VERSE 5 Meaning:** “Oh Lord! Adhokshaja! (the Lord who cannot be realized through the “senses”) Into this varied Universe, which You have created, You have entered by yourself! Despite being without a “birth”, You! Oh Lord!, being the divine Aatma of this Universe, became the “Jeeva” and the “Praana” (vital air) and manifested into endless forms, with these (i.e. wear them on yourself!).”

श्रीसुबोधिनी: भिन्नाभिन्नब्रह्ममायाद्यनेकप्रकारं आत्मनैव सृष्टम्। सर्वेष्वेव प्रकारेषु भगवानेव कर्ता। अधोक्षजेति सर्वकर्तृत्वं तस्याज्ञातं बहिर्मुखैरिति निरूपितम्। ततः ‘तत्सृष्ट्वा तदेवानुप्राविशत्’ इतिवत् अन्तःप्रविश्य, प्रवेशे केवलमात्मनैव प्रविश्य, पश्चात्तत्रानैकरूपो जात इत्याह। आदौ आत्मा तत्सर्वं व्याप्य स्थितः, पश्चाज्जीवरूपेण प्राणरूपेण च जातः। प्राणशब्देनेन्द्रियाण्यपि संगृहीतानि। सच्च त्यच्चाभवत्’ इति श्रुत्यर्थो निरूपितः। ततः सर्वमेव जगच्छरीरादिकमपि बिभर्षि। धारकशक्तिमपि तत्रैव योजितवान्। अन्तर्यामी वा तदर्थमधिकः प्रविष्टः सर्वे श्रुत्युक्ताः प्रकारा अत्र संगृह्यन्ते ॥५॥

एवं स्थितिमुक्त्वा तस्याधिदैविकमपि रूपमाह प्राणादीनामिति।

**SRI SUBODHINI:** "Oh Lord! it is You only, who has created these varied types of Universes consisting of Brahma's creations, due to your power of illusion (Maya). In all these creations the "doer" (Karthā) is your only! The Vedas declare You, Oh Lord! as Adhokshaja! The purport of this is, that the "knowledge" about You is not attainable through the senses (Indriyas)". Because of this, those, whose minds are "externally oriented" are not able to understand and realize that "YOU, OH LORD! ARE THE "CREATOR" OF THIS UNIVERSE"! AFTER CREATING THIS UNIVERSE, YOU HAVE ENTERED INTO THIS CREATION, AND HAVE MANIFESTED YOURSELF IN ENDLESS FORMS AND PLAY YOUR GAMES WITH YOUR OWN FORMS ONLY! AT FIRST, YOU BECAME THE "AATMA". THEN, WITH THIS "AATMA" FORM, YOU ENVELOPED EVERYONE, AND STAYED AS SUCH! THEN YOU BECAME THE FORMS OF THE "JEEVAS" (INDIVIDUAL SOULS) AND THE "VITAL AIR" (PRAANA), AND BEGAN TO DO ALL TYPES OF ACTIONS! The word "vital air" (Praana) includes the "senses" (Indriyas) also.

In the Thaitireeya Upanishad (2-6-1) it has been said, "Both the "truth" and the "other", He (Aatma) became"!

Later, after becoming all these, "It is You, Oh Lord! who wears this entire Universe as your body and other parts. The power to hold this creation by yourself is also due to You only. For the sake of "holding and wearing" all these diverse forms, it is You, Oh Lord! who has entered into every being as their "indweller"

(Antaryaami)". In this verse, whatever has been described in the Vedas, as regards the way in which the creation of this Universe was done, the same description is done here also.

In this way, after describing the "existence" (Stithi) of the Universe, through the next verse, a description of the "divine" nature of this Universe, is being done.

प्राणादीनां विश्वसृजां शक्तयो याः परस्य ताः ।

पारतन्त्र्याद्वैसादृश्याद् द्वयोश्चेष्टैव चेष्टताम् ॥६॥

**VERSE 6 Meaning:** "The "vital air" (Praana) and other materials, which are responsible for the task of the creation of this Universe and the various powers, which these materials/factors have in them — all these powers belong to "You" only, Oh Lord! who is the "Para" (beyond everything)! This "power" is not belonging to vital air and other factors/materials. These factors/materials, which are moving and acting, by themselves are gross and controlled by You only! They "act or move", and have no "power" of their own! Like in the objects, like the grass and others, we see the "action" of "movement" (being moved) hither and thither, and this is caused by the power of "Vayoo" (wind), as these gross objects cannot move on their own, as they have no power to move (i.e. they have no power in them to move)."

श्रीसुबोधिनीः प्राणादयः सर्वे स्वक्रियाशक्त्या विश्वमेव सृजन्ति। कर्मेन्द्रियैरेव सर्वं सृज्यत इति विश्वसृक्प्रयोगः। एतेषां याः शक्तयस्ताः परस्यैव आधिदैविकस्यैव, न त्वाध्यात्मिकस्य आधिभौतिकस्य वा। यथा आत्मप्रयत्न एव इन्द्रियाणां शरीरस्य च भवति। नन्वेतेषां सहजाः शक्तयः कुतो नाङ्गीक्रियन्ते किमित्याधिदैविकमधिकं कल्प्यत इति शङ्कां परिहरति

पारतन्त्र्यादिति। एते आध्यात्मिकाः परतन्त्राः कथं स्वतन्त्रतया कार्यं करिष्यन्ति अन्यथा सर्वदैव कथं कार्यं न कुर्युः तस्माद्यदैव शक्त्याधानं तदैव कार्यं कुर्वन्ति नान्यदेति सर्ववस्तूनां वस्तुस्वरूप आधिदैविकापरपर्यायः। 'चक्षुषश्चक्षुः श्रोत्रस्य श्रोत्रं मनसो मनः' इत्यादिश्रुतिवाच्यो भगवानेवेत्यर्थः। ननु जीवोऽङ्गीकर्तव्योऽवश्यमिति अन्तर्यामी जीवो वा स्वशक्त्याधानं करोतु किमन्तर्गुणानां रूपान्तरेणेति चेत् तग्राह वैसादृश्यादिति। सर्ववस्तूनामात्मा विसदृशः चेतनत्वादन्येषां जडत्वात्, यदि विसदृशोऽपि स्वशक्तिमादध्यात्, अन्धादिषु श्रोत्रादिष्वपि चक्षुःशक्तिं कुतो नादध्यात्। अतः प्रतिनियतपदार्थसिद्ध्यर्थं तत्तत्स्वभावापन्नं अतिरिक्तमेव रूपमङ्गीकर्तव्यमित्यर्थः। किंच। यदेतदुक्तमाध्यात्मिकमाधिभौतिकं च ताभ्यामेव कार्यं सिध्यत्विति। तत्रोच्यते। द्वयोरपि तयोश्चेष्टैव तृणादीनामिव, न तु प्रेरकत्वं कर्तृत्वं वा संभवति। कुतः एतत् इत्याकाङ्क्षायां देहलीप्रदीपन्यायेन अग्रे योजयित्वा निरूपयति चेष्टैव चेष्टतामिति। चेष्टतां क्रियावतां चेष्टैव धर्मो भवितुमर्हति, न तु प्रेरकत्वं कदाचिद्वा चेष्टाभावः, तस्मादाधिदैविकरूपमवश्यमङ्गीकर्तव्यमिति भावः ॥६॥

**SRI SUBODHINI:** The "vital air" (Praana) and others have in them only the "power of action" (Kriyasakthi). The Lord creates this Universe through all these "materials". He makes this Universe through the senses of "action" (Indriyas). Hence, sometimes these materials like "vital air" etc. are also called as the "creator of this Universe"! Like the "actions" and "efforts" of the senses and the body are considered, as those of the indwelling "Aatma" only, in the same way, the "powers and strength", which we see in the "vital air" etc., really belong to the "Para" (our Lord, who is "beyond" everything) only i.e. the powers are really exercised by the divine power intricately intertwined in all these! This power is not physical or of the elements.

Why do we not regard the powers of the "vital air"

etc. as being "natural"? Why do we consider them as being the powers of the divine Lord? This is answered by saying, that these "vital airs" are "physical" in nature and are controlled by "another" (Paratanthra) i.e. they cannot function independently, and on their own! In other words, these cannot function at all times or on a permanent basis! They can function only, when the divine Lord puts "strength" in them. Otherwise they are inert and non-functioning! From this, we can clearly conclude, that behind every object, there is a "reality" of this object situated or present in it, and this is called as the "Divine" or celestial Lord! the purport of this is that, the Vedas have, again, clearly stated that, "THE LORD IS THE "EYES" BEHIND ALL EYES! THE "EARS" BEHIND ALL EARS! THE "MIND" BEHIND ALL OTHER MINDS. OUR LORD ONLY IS THE DIVINE POWER OF EVERY BEING AND OBJECT. THROUGH OUR LORD'S "POWER" ONLY, OBJECTS. SUCH AS "VITAL AIR" AND OTHERS FUNCTION AND PERFORM THEIR ACTIONS. OTHERWISE THEY CANNOT FUNCTION ON THEIR OWN!

A doubt may arise now. When we are prepared to accept the existence of both the "Jeeva", and the presence of the "indweller" (Antaryaami) in the bodies of all beings, as the "giver" of the powers of these objects such as "vital air" etc., why then do we think of another divine Lord as the "giver" of these powers? Aatma is different from all these factors and objects, and due to this "unique" nature of the "Aatma", it is also of the nature of "consciousness" (Chaitanya). Except this "Aatma", every other material/object/factor is "gross and lifeless". Hence, if the "Jeeva" or the "indweller" (Antaryaami) can



bestow "powers", then, why is it that the eyes are not endowed with the power to "see" by themselves? It would have been possible to bestow on the "ears", the "power" to "see" too! But, both the "Jeeva" and the "indweller" do not have this much "power" at all, and that is why they are unable to manifest this "power". The purport of this is that, every object will stay in their own form, within the "real divine power" behind it. Due to this, in each and every object, there is the expression of different and exclusive types of nature (Swabhāva), although, they are all "rooted and established" in one "power" of the Divine only! This is what is proved, beyond all doubts. Like, in the objects such as "grass" etc. there is the external "action" (of movement) — but, this "movement" is caused by the "wind" only, in the same way, both in the "physical" and in the "elements", there is only "action of movement", but these cannot move or act (or inspire action) on their own! Hence, "the inspirer and mover" of all of these is our Lord only in His divine aspect. This principle has to be realized properly and understood clearly.

कर्ता सर्वप्रविष्टात्मा नानारूपस्तथा परः ।

चतुर्धा वेदरक्षार्थं चतुरूपो निरूपितः ॥११॥

विभूतिरूपं निरूपयति कान्तिस्तेज इति।

**KĀRIKA 11 Meaning:** " (1) The "doer" (Kārtha).

- (2) The "Aatma" which has entered and is present in every being/thing. (3) Diverse, different individual forms. (4) The "Param" or the divine principle which is "beyond" (the highest). In this way, these "four forms" have been described (of our Lord) for and as the "protection" of the 4 Vedas."

Through the next verse, our Lord's "glory" in the diverse manifestations is described.

**कान्तिस्तेजः प्रभा सत्ता चन्द्राग्न्यर्कक्षविद्युताम् ।**

**यत्स्थैर्यं भूभृतां भूमेर्वृत्तिर्गन्धोऽर्थतो भवान् ॥७॥**

**VERSE 7 Meaning:** "The moon, fire, the sun, the stars, the brilliance of the lightning, brilliance by itself, brightness and the reality, the stability of the mountains, the fragrance of this earth (which is its own task) — all these, Oh Lord! IS YOURSELF ONLY!"

श्रीसुबोधिनीः सर्ववस्तुषु या कान्तिः। सौन्दर्यं, तेजः दीप्तिः मण्यादिष्विव प्रभा परप्रकाशिका, सत्ता वस्तुस्थितिः। यद्यप्येतच्चतुष्टयं सर्ववस्तुषु विद्यमानं भवानेव, तथापि तद्धर्मा येषु प्रसिद्धास्तान् गणयति कान्तिश्चन्द्रे, तेजः सूर्ये प्रभा अग्नौ ऋक्षाणां च, विद्युतां सत्ता। यथा भगवद्व्यतिरेकेण विद्युतां न क्वापि स्थितिः एवमेतेषामपि भगवतैव कान्त्यादिकं नान्यथेत्यर्थः। धर्मरूपोऽयं निरूपितः। सोऽपि भगवानिति ज्ञापयितुं षड्धर्मपूर्यर्थं पुनर्धर्मावाह यद्भूभृतां स्थैर्यं यच्च भूमेर्गन्धः। तदुभयमपि त्वमेव। तत्र सर्वत्र हेतुः अर्थतः इति, कार्यतः सुखादिकार्याणि जनयन्ति। यदि सुखजनकत्वं धर्मिणि स्यात्तदा धर्माणामपि स्यात्। 'कारणगुणा हि कार्यगुणमारभन्ते' इति यत्सामर्थ्यं धर्मिणो नास्ती तद्धर्माणां युक्तिबाधितमपि। अथापि धर्मेषु कार्यातिशयो दृश्यते तेन ज्ञायते ते धर्मा भगवद्रूपा इति। एवं कार्येष्वपि कारणातिरिक्तसामर्थ्यं यत्र दृश्यते तद्भगवानिति ज्ञातव्यम्। अनेन तेजोभूम्योः धर्मा भगवद्रूपा निरूपिताः ॥७॥

प्रसङ्गादन्येषामपि महाभूतानां धर्मा भगवद्रूपा इति निरूपयति। तत्र प्रथमं जलस्याह तर्पणमिति।

**SRI SUBODHINI:** The "brilliance" and the "beauty", which we see in all materials and objects, the power of making others "brilliant and illuminated" present in the precious stones etc. and the "reality" of its existence, which we see in all objects/materials (i.e. they

are existing) – “All these Oh Lord! is YOURSELF ONLY!” Though, in all objects/materials, You only are the “4 factors” (as described above), a description of the different manifestations of our Lord’s “power” is being done, as being seen as different and in endless ways! (1) The brilliance and beauty seen in the moon. (2) The brilliance (Tejas) seen in the sun. (3) The illumination seen in the fire and the stars. (4) The reality behind lightning i.e. without our Lord’s presence, there is no “reality” or basis for the existence of this mighty “lightning”. In the same way, the “brilliance” etc. in the moon and others is also due to the presence of our Lord only!

Without the presence of our Lord, nothing can exist or be seen! In this way, the essential qualities of our Lord have been described. Of all the 6 qualities (Dharma) of our Lord, 4 of them have been detailed above. The balance two qualities have been described as the (5) The stability of the mountains and (6) the “fragrance” of this earth. In this way THE QUALITIES, WHICH WE SEE IN ALL THESE FORMS/OBJECTS BELONG TO AS/IS OF OUR LORD ONLY! THAT IS WHY, ALL THESE OBJECTS CONFER “HAPPINESS AND JOY” AS A RESULT OF THEIR MANIFESTATION. IN OUR LORD, THERE IS THE QUALITY (GUNA) TO ALWAYS CONFER “HAPPINESS AND JOY”, AND IT IS THIS “QUALITY OF OUR LORD” WHICH IS PRESENT IN ALL THESE OBJECTS/MATERIALS, WHICH, IN TURN, CONFER JOY AND HAPPINESS TO EVERYONE. IT IS IN OUR LORD ONLY, ALL THESE QUALITIES EXIST, AND THIS CAPACITY AND POWER TO MANIFEST THESE QUALITIES IN OBJECTS/BEINGS BELONG TO OUR LORD ONLY I.E. IT IS IN OUR LORD ONLY! THUS, IN THIS VERSE,

IT IS CLEARLY PROVED, THAT IT IS OUR LORD'S FORM AND POWER ONLY, WHICH HAS MANIFESTED AS THE "TEJAS" (BRILLIANCE-LIGHT) AND AS "EARTH" (WITH ITS QUALITY OF FRAGRANCE)

As per the situation (i.e. as created by our Lord) the qualities of the "primordial elements" (Mahaabhoota) are also of the form of our Lord only (i.e. only our Lord's qualities are appearing in them). With a view to establish this, through the next verse, in the first instance, the quality of one of the principal elements viz. "Water" (Jalam), is being described – that it is the form of our Lord only.

तर्पणं प्राणनमपां देवत्वं ताश्च तद्रसः ।

ओजः सहो बलं चेष्टा गतिर्वायोस्तवेश्वर ॥८॥

**VERSE 8 Meaning:** "Oh Lord of the Universe! (Ishwara) Water has several "qualities" – like quenching of thirst and satisfying a person; making things wet, being celestial in nature (holy waters) – in this way the "qualities and attributes" of water are seen different from each other! In the same way, the qualities of "wind" (Vayoo) consists of power of the senses, power of the mind, strength of the body, action and flow (force). This is how it is described." [ ALL THESE ARE YOURSELF ONLY!]

**श्रीसुबोधिनी:** यदकस्मात्पीते जले काचित्पूतिर्जायते। सा तृप्तिर्न जलस्य अन्यथा जलस्य शोषो न भवेत्। प्राणानामप्याप्यायनं जायते तिष्ठन्ति तेन प्राणाः, एव सति जले मग्नः पुरुषो न म्रियेत। तस्मान्न जलस्य धर्मः प्राणनं किं तु भगवानेव। किं च। जलस्य देवत्वं श्रूयते गङ्गादिषु 'आपो वै सर्वा देवताः' इति श्रुतिश्च, अन्यथा पापक्षयादिजनकत्वं न स्यात्। किं च। ताश्चापः कूप्यादिभेदभिन्नाः। तासां दृष्टादृष्टादिफलभेदा दृश्यन्ते। तद्भगवत्त्व

एवोपपद्यते। किं च। तद्रसोऽपि नानाविधः। कथमेकविधाज्जलादनेकविधो रसो भवति। भूमावपि तत एव रस इति तत्रापीदं दूषणम्। वायोराह ओज इति। ओज इन्द्रियाणां सामर्थ्यं, सहोऽन्तःकरणस्य, बलं शरीरस्य। एतद्वायुकार्यमिति लोकः, तथा सति वायुव्याप्तस्यैतदाधिक्यं भवेत्। तस्माद्वायुधर्मत्वेन प्रसिद्धावपि भगवानेवेत्यर्थः। किं च। या काचिच्चेष्टा तृणादिषु या वा जङ्गमानां गतिः, सापि पूर्वोक्तन्यायेन भगवानेव। वायोस्तवेति वायुरपि त्वमेवेत्युक्तम्। वायुभेदाश्च शतशः। ईश्वरेति वायोः सूत्रात्मकत्वाभावोऽपि भगवानेवेति निरूपितम् ॥८॥

आकाशस्याह दिशामिति।

**SRI SUBODHINI:** When the water is drunk, then, a sense of satisfaction takes place. This "satiation" is one of the qualities of "water". But, in reality, this is not a "quality" of water itself. If this quality was present naturally in water, then, water will never get evaporated or dried up! In the same way, making everything "wet" (soft) has been considered as a quality of water. But again, in the true sense, this is not a quality of water. If this was it's quality, a person will not get drowned and die, if submerged in water! But death does take place! Hence, we cannot also say, that this is not the real quality of water. In fact, this is the quality of our Lord.

Water is also regarded as a "celestial" deity by everyone. That, water is the celestial deity of everyone is the saying of the Vedas, and due to this "status", water has the power to destroy the sins of persons. Water is seen in wells and in other places. The results arising out of these waters are also different from each other (i.e. the benefits). In this way, all these differences and divisions can be seen only in our Lord. The taste (Rasa) of water also is experienced differently! If water is just one entity only, how come, there are so many varied

“tastes (Rasa) in them? Even on this earth, the Rasa or taste comes only from water. This also enables the “tastes” (Rasa) of the “earth” get mixed up with those of the “water”. The “blemish” of one gets into the other and vice versa.

In the latter part of this verse, it is said, that the “qualities” which one sees in the “wind” (Vayoo) also belong to our Lord only! “Ojha” means the capacity and power of the senses (Indriyas); “Saha” means the power of the inner mind; “Bala” means the strength in the body — all these are spoken in the world, as the qualities of “Vayoo” (wind). If this is correct and truthfully belonging to “wind” only, then those, who are caught up in a storm or a hurricane should express these qualities in a more efficient and better way! But this does not happen. Hence, although all these qualities have been ascribed to be belonging to the “wind”, in reality, they do not belong to the “wind” at all! These are the qualities and powers of our Lord only. In other words these qualities are the expression of our Lord’s form and powers only. In the same way, the “actions”, which we see in “grass”, the movements which we see in animals (and all other moving objects) — all these are all due to our Lord’s powers only, nay, they are of our Lord’s only! Thus the “wind” is also the form of our Lord only. Though “wind” has so many divisions, through the use of the word “Ishwara” (the Lord) in this verse, the factor of the “absence of a connecting thread or binding” which we see in “wind” being our Lord Sri Krishna is emphasised! In fact, the wind is able to moderate its flow and force in so many ways, only through the absence of this “binding chord” or thread! (This power of the wind is also our Lord only).

The "space" (sky) is also the form of our Lord. This is explained through the next verse.

दिशां त्वमवकाशोऽसि दिशः खं स्फोट आश्रयः ।

नादो वर्णस्त्वमोङ्कार आकृतीनां पृथक्कृतिः ॥९॥

**VERSE 9 Meaning:** "The empty space in the middle of the sides, the space between the sides (quarters), it's basis and the sound in the space therein, the sound of "Om" (Omkaara) and the forms of all colours and their endless manifestations, one different from the other — are all, Oh Lord! Yourself only!"

श्रीसुबोधिनीः प्राग्भागे गतस्य तत्रापि महानवकाशो दृश्यते दिग्भेदश्च तदाह दिशः खमिति। ब्रह्मवादे दिग्धर्म आकाशः तत उक्तं दिशश्च सर्वत्र नानाविधा भवन्तीति। सर्वत्र सर्वं भगवतः एव भवतीति दिशोऽपि त्वमेव। तत्र यः स्फोटः सोऽपि, अन्यथा शब्दे अर्थस्फुरणं न स्यात्। स्फुटत्यर्थो-ऽस्मादिति। आकाशस्य श्रुतावाश्रयः श्रूयते दिशां च। पूर्वभागे सः दक्षिणभागे स इति। अत आश्रयोऽपि भवानेवेत्यर्थः। बाह्यमुक्त्वा आन्तरमाह नादो वर्णस्त्वमोङ्कार इति। अनुरणनात्मकः आन्तरो नादः, स एव साकारत्वमापन्नो वर्णः, स एवान्तःकरणे आवेष्टित ओङ्कारः, ततो वैखरीप्रकारेण निर्गताः पञ्चाशद्वर्णाः तेषामाकृतय आकारा भिन्नाः तेषां करणान्यपि भिन्नानि कण्ठादीनि। कथमेकस्मात्कारणादनेकप्रकारवर्णा अनेकस्थानप्रकारा भिन्ना भवेयुः। अत आकृतीनां वर्णानां पृथक्कृतिः पृथक्क्रिया भवानेवेत्यर्थः ॥९॥

एवं महाभूतान्युक्त्वा इन्द्रियाण्याह इन्द्रियमिति।

**SRI SUBODHINI:** The space or sky, which we see high up, and in it's middle, we see a vast area of "emptiness" (hollow). In the sides (quarters) also, we see vast spaces of hollow (empty) nature. As per the concept of "Bharmavaada" (i.e. everything we see is by and of Brahman — the highest absolute truth). "Space" has been



defined to have the quality of having "sides or quarters". This is told like this, as the "sides" are present on all the four sides, each different from each other! In this way, all objects are separately situated, from all the sides. This is due to the fact, that all these have become manifested from our Lord only. DUE TO THIS, OH LORD! ALL THE FOUR SIDES OR QUARTERS ARE YOU ONLY!

The "sound" (Spota), which we see in the space is also our Lord only (i.e. the sound-conveying ability = the absence of vacuum). If this was not present, then no one will be able to hear any sound or understand its meaning. Hence, this "capacity" is also our Lord only!

The word "Kriya" (action) also has been used to convey only this meaning. In the eastern and northern sides there is "space", and the Vedas have said, that this space is the basis of "sound" (Sabdam). HENCE THIS BASIS FOR SPACE AND SOUND IS ALSO, OH LORD! YOURSELF ONLY!"

After describing the external qualities of the "space", it is now told, that it is our Lord, who has manifested as the sound (Nāda), colour (Varna) and the "Omkaara" (OM). Through these "words", the "inner qualities" of space are being described. The "sound", which represents the inner form of this space, takes the outer form of "sound". At this time, it is called as the "colour or hue" (Varna). This is the same sound which, when it manifests as the internal "sound", becomes "OM". In this way, through the variations/divisions of "words", the same "Om" has manifested itself in 50 ways! Each different from each other, and even its emanating source is also different from each other. Although, through ONE CAUSE only all of these have got originated, but, as

they come out of different places, they have different and separate “forms” and colours (notes of sound). THUS, IT IS SAID THAT, IT IS OUR LORD ONLY WHO HAS MANIFESTED AS THIS SOUND IN ITS MANY FORMS AND WAYS WITH ITS DIFFERENT FUNCTIONS AND ACTIONS. THE SOURCE AND CAUSE ARE ONE – THE EFFECT AND RESULTS ARE COUNTLESS!

After explaining the divine nature and form (i.e. as our Lord's), of the primordial elements, through the next verse, the senses (Indriyas) are also told as being of the divine form of our Lord.

इन्द्रियं त्विन्द्रियाणां त्वं देवाश्च तदनुग्रहः ।

अवबोधो भवान्बुद्धेर्जीवस्यानुस्मृतिः सती ॥१०॥

**VERSE 10 Meaning:** “The power of senses is Yourself only! The celestial deities presiding over the senses is Yourself only! The grace and blessings of the senses is Yourself only! The inner mind and knowledge in the intellect (which is gross) are Yourself only! The memory of the “Jeeva” (individual soul) is Yourself only! The contrary knowledge (opposite), which sometimes occur, like mistaking a sea-shell to be of silver – this memory is not Yourself Oh Lord! – as this sort of “opposite” memory is due to attachment to objects, and hence is only a “seeming” (Bhaasaroopa) memory! The memory, which is called by the word “Satee” is Yourself only!”

**श्रीसुबोधिनी:** सर्वेषामिन्द्रियाणां यदिन्द्रियं तदेकं सर्वानुस्यूतं वर्तत इति वक्तव्यम्। तत्संबन्धादेव शरीरावयवविशेषाणामिन्द्रियत्वम्। ‘इन्द्रियं वीर्यं पृथिवीमनुव्याहृतं’ इति श्रुतिरपि संगच्छते तद्भवानेव। अत एव तस्मात् ओषधिवीरुधत्वं नानारूपत्वं च संगच्छते। इन्द्रियाधिष्ठातृदेवा अपि त्वमेव।

चकारात्तत्संबन्धः। तेषामनुग्रहोऽपीन्द्रियेषु। अन्तःकरणस्याह अवबोधो भवान् बुद्धेरिति। बुद्धेर्जडाया अपि योऽवबोधः विषयप्रकाशरूपः स भवानेव। जीवस्यापि जीवात्मनः या अनुस्मृतिः पूर्वापरानुसंधानं स भवानेव। अनुभव एव ब्रह्मणः स्मृतिर्जीवस्य, इन्द्रियद्वारा अनुभवस्तु कृत्रिमः। अत एवेन्द्रियैरपि जनितोऽनुभवः आत्मार्यं संस्कारमेव जनयति। यथा स्मृत्युद्गमयोग्यो भवत्यात्मा सापि जीवस्य भगवानेवेत्यर्थः। सा दोषवशात् कदाचित् प्रकारान्तरेणापि स्फुरति, यथा शुक्तिका रजतत्वेन। तां वारयति सतीति ॥१०॥

एवं सर्वकार्यधर्माः भगवानिति निरूप्य कारणता भगवानेवेति निरूपयति भूतानामसि भूतादिरिति।

**SRI SUBODHINI:** We should understand clearly that the SENSE, which is behind all the “senses” is ONE only. Due to the relationship and presence of this ONE SENCE ONLY, all the limbs of the body become working parts i.e. become functional! On understanding like this only, the “Veerya” of the senses (the valour) went seeking this earth – this has been explained in the Vedas. HENCE ALL SENSES ARE, OH LORD! YOUR-SELF ONLY! In this way, our Lord is the one, who only has become the creepers and the medicines!

The presiding deity of all the senses is our Lord only. Through the use of the word “Cha” (and), it is said that, that the inner-binding and relationships between /among the senses (i.e. the joining force and power) is also our Lord only. The grace and blessings showered on the senses is also our Lord and due to our Lord only!

“You, Oh Lord! are the “knowledge” in the intellect! Hence, the “inner mind” is also Yourself only! – despite the fact, that the intellect (brain) is a gross material/object (Jada). But the knowledge about the objects/events, which this “gross” material has, is Yourself only! The memory of the “Jeeva” (about the past), and it’s power is Yourself

only! The experience of "Brahman" is the cause of real memory! The experience, which the senses have is "illusory" by nature. But if the senses are able to give such an "experience", through which the "Jeeva" is enabled to remember the "Brahman" (highest truth) — this memory is holy and is of the form of our Lord only. All other "memory" is like seeing "silver" in a "sea shell" — wrong and opposite ones. This is due to ignorance, and this memory is not due to or of the form of our Lord. This is due to "illusion" caused by ignorance, arising out of deep attachment to desires and materials.

From the above, it has been proved, that the qualities of the primordial elements etc. are all the forms of our Lord only; now in the following verse, it is explained that it is OUR LORD ONLY WHO IS THE REAL CAUSE BEHIND ALL THESE ACTIONS/TASKS.

भूतानामसि भूतादिरिन्द्रियाणां च तैजसः ।

वैकारिको विकल्पानां प्रधानमनुशायिनाम् ॥११॥

**VERSE 11 Meaning:** "Oh Lord! You are the Tamasik "Ego" (Ahamkaar) of all the 5 elements! You are the Rajasik "Ego" of the senses! You are the Satwik "Ego" of the mind, and You are the "Prakruti" (nature) of the "Jeevas" (individual souls)."

श्रीसुबोधिनी: पञ्चमहाभूतानां कारणं भूतादिरहंकारः, इन्द्रियाणामपि तैजसो राजसः, तथा विकल्पानां संकल्पविकल्परूपमनसः कारणं वैकारिकः सात्त्विकोऽहंकारः। अनुशायिनां महत्तत्त्वादिजीवानां कारणं प्रकृतिर्भवान् ॥११॥

एवं कारणस्य कारणतामुक्त्वा कार्यस्यापि कार्यता भवानेवेत्याह नश्वरेष्विह भावेष्विति।

**SRI SUBODHINI:** "Oh Lord! You are the Tamasik

“Ego”, which is the cause for the origin of the 5 primordial elements. You are the Rajasik “ego” of the senses! In the same way, You are the Satwik “ego” of the mind, which consists of thoughts on planning and disturbance. (SANKALPA AND VIKALPA) You are the origin of the “great principle” (Mahat Tatwam). In the same way, You are the “nature” (Prakruti) of all the individual Jeevas.

THUS, after telling that “THE CAUSE OF ALL CAUSES IS OUR LORD ONLY”, through the next verse, it is said, that the “spirit of doing” (Kaaryatwam) of all “actions” (Kaaryam) is our Lord only!

नश्वरेष्विह भावेषु तदसि त्वमनश्वरः ।

यथा द्रव्यविकारेषु ह्यन्यदा व्यावहारिकः ॥१२॥

**VERSE 12 Meaning:** “In all those materials in the world, which would get destroyed, the one who is indestructible (Avinaasi) is Yourself only! - Like the base matter in all objects is made through this material! On the objects getting destroyed, the base matter remains as it was before, as this “base matter” (Dravyam) is indestructible. This matter can be used for making another object at another time!”

श्रीसुबोधिनीः नाशप्रतियोगि कार्यम्। ततश्च कार्यस्य नाशे कार्यता नोपपद्येत, कार्यस्य नष्टत्वात्। अतः कश्चन पदार्थो वक्तव्यः। यः कार्यः कार्येषु स्थिरो भवति यस्य नष्टत्वं धर्मः। कार्यस्येति संबन्धश्च, स अनश्वरः सर्वदा स्थिरः स एकः सर्वकार्यानुस्यूतो वक्तव्यः। तमेवाश्रित्य कश्चिदाह ‘नह्यसन् घटादिर्न घटादिः’ इति। ननु नश्वरेषु भावेषु कोऽप्यनश्वरो न दृश्यते को वा भगवान् भविष्यतीति चेत्, तत्र दृष्टान्तमुपपादयति यथा द्रव्यविकारेष्विति। द्रव्यविकारेषु घटपटादिषु सोऽन्यो घटपटादिरूपो वर्तते। तद्वत्सर्वेष्वपीत्यर्थः। ननु स एव नास्ति को दृष्टान्तेन साध्यत इति चेत्, तत्राह अन्यदा व्यावहारिक इति। घटाभावसमये यस्तु घटव्यवहारं साधयति,

अन्यथा सद्व्यवहारः बाधितार्थविषयकः कथं स्यात्। स घटो भग्नः भूतले घटो नास्ति। पञ्च घटा भग्ना इति। एवं धर्मधर्मिव्यवहारः सद्विषयक एवेति सोऽवश्यमङ्गीकर्तव्य इति हिशब्दार्थः ॥१२॥

एवं कार्यकारणरूपत्वं निरूप्य सर्वाधारत्वं निरूपयन् तत्कृतगुणा-  
दोषाभावार्थमाह सत्त्वमिति।

**SRI SUBODHINI:** In the destruction of a “task” (Kaaryam), the necessity for “doing the task” gets lost! (Like the absence of a “pot”, negates it’s use (which is it’s role or task)).

We have to concede, that there is an indestructible material, which is never destroyed, although the various objects made through this material is lost or destroyed. The objects are destructible by nature, but it is related or made up of an indestructible material, which continues to remain for ever.! Hence, we have to regard this “material”, as being necessary for the making of all objects, and it is in this way, fully related to all objects which are made, by using it. With this idea only, someone has said that “It is wrong to assume that there is no “pot” just because we are unable to see it.”

No one is able to see the “imperishable” basis of the objects, which are “perishable” in nature. Then, who is the Lord of the Universe, who is the basis of everything, and who is “imperishable”? This is answered by our Shri Mahaprabhuji by telling, that there is the base-material present in all the objects made out of it (like gold, in golden ornaments). In this base material (like mud, threads etc.), despite the absence of a pot or cloth, there is the presence of the non-existing “pot and cloth” (i.e. the pot and clothes can be made from these base-materials). In the same way, IN ALL OBJECTS, OUR

LORD IS PRESENT IN THE FORM OF "TASK" (KAARYAM). How? At other times and places, such materials are used to make pots and clothes. Moreover, the base materials remain on a permanent basis even after the breaking up of many pots. In this way, the "action and reaction" of the base material and its objects do take place in an endless cyclical fashion. AND OUR LORD IS THE BASE MATERIAL AND THE "TASK" IN EVERY OBJECT!

In this way, after emphatically proving, that it is OUR LORD ONLY, WHO IS THE "TASK" (KAARYAM) AND ITS "CAUSE" (KAARAN) OF EVERYTHING, NOW, IT IS SAID, THAT IT IS OUR LORD, WHO IS THE BASIS (ADHAAR) FOR EVERYTHING. BUT THE "QUALITY OR BLEMISH" OF THESE OBJECTS DO NOT "TOUCH OR AFFECT" OUR LORD AT ALL. This is being explained through the next verse.

सत्त्वं रजस्तम इति गुणास्तद्वृत्तयश्च याः ।

त्वय्यद्वा ब्रह्मणि परे कल्पिता योगमायया ॥१३॥

**VERSE 13 Meaning:** "The three qualities of Satwa, Rajas and Tamas and their "thoughts" (manifestations) — all these are thought of as being in You! The absolute Brahman! This is caused by the power of your illusion only (Yogamāya)."

श्रीसुबोधिनीः सत्त्वादयो गुणाः तद्वृत्तयः अहिंसाद्याः एकादश-स्कन्धोक्ताः ते सर्वे त्वय्येव ब्रह्मणि। परे शब्दब्रह्मवाच्ये तवैव योगमायया तत्र कल्पिताः अतस्तदाधारत्वेऽपि न तद्दोषसंबन्ध इत्यर्थः। ब्रह्मणीत्यपहत-पाप्मत्वमुपपत्तिरुक्ता। उपपत्त्यन्तरं पर इति। नियामकत्वाच्च तदाज्ञयैव तत्र स्पृशन्तीत्यर्थः। योगमाया च तादृश्येव, यथा योगेन नाधारं स्पृशेयुः ॥१३॥

The "cloth" cut by the power of illusion is not really



ननु विद्यमानाः कथं न स्पृशन्तीत्याशङ्कयामाह तस्मान्न सन्त्यमी भावा इति।

**SRI SUBODHINI:** The qualities, such as “Satwa”, and the “thoughts” pertaining to them, like “non-violence” (Ahimsa), as described in the 11<sup>th</sup> canto of Sri Maha Bhagavatam — “all these are in You,” who is of the form of “Sabda Brahman” (Brahman of the sound), and these are seen as “seemingly present”, (Kalpit) due to the power of “illusion” (Yogamaya) of our Lord only i.e. it is our Lord, who shows these qualities as being present in Him! Thus, despite being the “basis” for all these qualities (Adhaar), our Lord does not have any relationship with their “blemish”, as our Lord is absolute pure Brahman and is “beyond all these “(Param). He is the controller of everyone and everything. Hence, everyone follows the “order” of our Lord. Due to this, their “defects and qualities” are powerless to affect or touch our Lord! Again, our Lord’s power of illusion (Yogamāya) is so very powerful, that this “power” does not allow anything to “touch or affect” our Lord, in any way! Like a Yogi, through his power of Yoga, levitates himself, higher than this earth, and in this way, is not affected or touching this earth! — which is his “basis” (Aadhar).

If our Lord is present in something, or if the objects are present in our Lord, how can we conclude, that these objects/things do not “touch” our Lord! (i.e. the Lord is not affected by them at all). The answer is given through the next verse.

तस्मान्न सन्त्यमी भावा यर्हि त्वयि विकल्पिताः ।

त्वं चामीषु विकारेषु येऽन्यदा व्यावहारिकाः ॥१४॥

**VERSE 14 Meaning:** “Oh Lord! if we count or regard these objects/materials as being separate from Yourself, then it will be proved, that these things/objects are not “objects/things at all! However, when we see the “activity” of objects/things at some other time, then we have to conclude that, Oh Lord! You are not in them at all (i.e. in the objects/things).”

**श्रीसुबोधिनी:** यर्हि त्वयि विकल्पिताः। त्वतो भिन्नतया निरूपिताः। तदा तेषां पृथक्सत्त्वाभावात् न सन्त्येव अविकल्पितास्तु सन्ति, न तु विकल्पिता इति स्थितिः। अतो दोषाभावार्थं तेषां विकल्पो योगमायारब्धत्वं च निरूप्यते। नहि मायया छिद्यमानः पटः छिन्नो भवति। मायिकपटधर्मा वा कदाचित्संबन्धिषु भवन्ति। ननु तेषामभावे भगवान् कथं सर्वाश्रय इति चेत्, तत्राह त्वं चामीषु विकारेषु न वर्तस इत्यर्थः। विकारित्वमेव हेतुः। नन्वेवं सति कथमसद्भिर्व्यवहार इति चेत्, तत्राह येऽन्यदा व्यावहारिका इति। यथा अन्यदा एते व्यावहारिकाः तथा विद्यमानदशायामपि व्यावहारिका भविष्यन्ति को दोष इत्यर्थः ॥१४॥

एवं भगवतो निर्दोषपूर्णगुणत्वं निरूप्य एतत् सिद्धान्तं ये न जानन्ति तान्निदिन। यतोऽस्य ज्ञानस्य मोक्षसाधकत्वं भविष्यतीत्याशयेनाह गुणप्रवाह एतस्मिन्निति।

**SRI SUBODHINI:** “If any object/thing is not in You i.e. different and separate from You — then this object/thing has no existence at all, and this will not be an object/thing at all! But, if an object is not considered as “separate or different” from You, then only, this object will be regarded as “true and existing”! Hence, with a view to emphasize the necessity for the absence of defect or “blemish” (Dosham), the objects/things are identified as separate and different from our Lord — but only as “thought of” through the power of our Lord’s power of “illusion” (Yogamāya).—

The “cloth” cut by the power of illusion is not really

“cut” at all. Does the quality of clothes made through the power of illusion, get attached to those, who wear them? If we regard this as “absent” (as it is due to “illusion” only) is our Lord then, the real “refuge” of everyone? How can this be proved? If someone were to say like this, the answer is given, by saying that, “Oh Lord! You are not present in all these changes. The cause for these changes (Vikaar) is not You, but the Māyik based “changing pattern” (Vikaaripan). If this is so, then how can “activity and change” take place with “unreal” objects/materials? Answering this, it is said, that like these objects/things are seen as “active” (or dealt with), at some other times, in the same way, they may be “active” in the present time also. There is no “blemish” in this. This is the purport.

THE TRUTH OF THE MATTER IS, THAT ALL ACTIONS WITH OBJECTS ARE DUE TO THE POWER OF ILLUSION OF OUR LORD (YOGAMĀYA) AND OUR LORD IS THE BASIS AND INSPIRER FOR ALL THIS – ALTHOUGH, HE REMAINS UNAFFECTED AND UNTOUCHED, AT ALL TIMES!

In this way, after proving the “blemish free” qualities of our Lord, it is said, that those persons, who do not know this truth, only criticize this. This “knowledge” is a sure way for one to attain “liberation” (Moksha). This is what is explained through the next verse.

गुणप्रवाह एतस्मिन्नबुधास्त्वखिलात्मनः ।

गतिं सूक्ष्मां न जानन्ति संसरन्तीह कर्मभिः ॥१५॥

**VERSE 15 Meaning:** “In this Universe of births and deaths (Samsāra), which is formed through the flow of the “qualities”, and those persons, who are not able

to understand the subtle ways of You, Oh Lord! who is the “Aatma” of every being, get into “delusion” arising out of their own actions.”

**श्रीसुबोधिनी:** गुणानामयं प्रवाहः। अनेन मायाकल्पितपक्षो निरुक्तः। तत्र सत्यबुद्ध्या ये प्रवर्तन्ते ते अबुधाः, तुशब्दः तेषां बुधत्वपक्षं सिद्धान्तान्तरसिद्धं वारयति। ननु विषयाणामसत्यत्वे यद्यन्यः समीचीनो भवेत् तदा स आत्मार्थं गृह्येत। तदभावादगत्या विषयेष्वेव स्थातव्यमिति चेत्, तत्राह अखिलात्मनः गतिं सूक्ष्मां न जानन्तीति। भगवान् सर्वात्मा स च पूर्णानन्तगुण इति पूर्वमेवोक्तम्। अत आत्मनो भगवत्त्वसिद्धौ तेनैव कृतार्थतेति किं विषयैः। किं च। तस्य च सूक्ष्मा गतिरस्ति भक्तिमार्गानुसारिणी। सा वा ज्ञातव्या। उभयाबोधे इह कर्मभिः संसरन्ति। अखिलात्मनः अबोधेन संसरन्तीति योजना। गतिं सूक्ष्मां वा अबुध्वेति विपरिणामः कर्तव्यः। तस्मात्स्वार्थं द्वयं निरूपितम्, भगवानात्मत्वेन ज्ञातव्यः, भक्तिर्वा कर्तव्येति ॥१५॥

एतदुभयाज्ञाने दोषमाह यदृच्छया नृतां प्राप्येति।

**SRI SUBODHINI:** This life is a flow of the qualities (Gunas). This analysis cuts down the “illusory” nature of this creation i.e. it does not exist! “This Universe is truthful, even though this Universe is different from our Lord” — this thought is wrong and is expressed by foolish persons only. In this way, both of these group of people are wrong, and do not have the correct “Jnana” (knowledge) in them. Why? If all these “objects”, which we see in this Universe, are “unreal”, then, we should consider then any other different “object” As “AATMA” which is the “best and the highest”, if it is there! But if this “other” object is not there, then, as there is no other way out, everyone will have to accept the “objects” as truthful and remain with them only! This doubt is removed by telling, that these persons are unable to see the “subtle ways” of the Lord, who is the “Aatma” of

every being! OUR LORD IS THE "AATMA" OF EVERYONE! HE IS FULL AND TOTAL WITH IMMEASURABLE AND LIMITLESS "QUALITIES AND VIRTUES" (GUNA). This "fact" has been told earlier also. HENCE OUR LORD IS THE "AATMA" OF EVERYONE AND THE LORD OF THE UNIVERSE! On this being made certain and proved, a person gets fulfilled with the Lord only, and why is there any necessity for all these "objects and materials"?

Especially "subtle" is the way of true "Bhakthi" (devotion) to our Lord. it is necessary for a devotee to know and realize our Lord. If this "Jnana" is not attained, then a devotee will get "delusion" caused by the web of actions (Karma) of this vast ocean of births and deaths (Samsāra). They will pass through the endless wheel of births and deaths of this world, without the knowledge of our Lord, who is the "Aatma" of every being! The purport of all this is REALISING OUR LORD, AS OUR OWN "AATMA" IS ONE WAY! THE SECOND WAY IS TO SERVE AND LOVE OUR LORD (BHAKTHI). THIS SECOND WAY ONLY CAN CUT THE BONDAGE OF SAMSAARA, OF BIRTHS AND DEATHS. THUS OBJECTS/MATERIALS CAN NEVER ACHIEVE THIS GOAL OF LIBERATION (MOKSHA).

It is necessary to realize and understand the "subtle" ways of our Lord and also serve Him with "Bhakthi" (devotion). If "knowledge" about these two is not there, then, one may get into "blemish". This is being described through the following verse.

यदृच्छया नृतां प्राप्य सुकल्पामिह दुर्लभाम् ।

स्वार्थे प्रमत्तस्य वयो गतं त्वन्माययेश्वर ॥१६॥

**VERSE 16 Meaning:** “Oh Lord! even after attaining the rare human body, though of a lesser strength (limited), with the grace of our Lord, he, who, does not fulfill his “real” selfish interests viz. attaining devotion and Jnana (knowledge) to and of our Lord, (he) is considered as only wasting his life uselessly.”

**श्रीसुबोधिनी:** अज्ञानाविष्टाः बहून्येव कर्माणि कुर्वन्ति। तेन नानाविधेऽपि संसारे प्रवाहन्यायेन कदाचिद्दैवगत्या नृतामपि प्राप्नुवन्ति। तत्रापि सुकल्पां भगवद्भजनादिषु समर्थाम्। इहास्मिन्निःसारे संसारे दुर्लभाम्। एवं पुरुषार्थसाधनीभूतं दुर्लभशरीरं प्राप्य, स्वार्थे ज्ञाने भक्तौ वा, यः प्रमत्तः विघ्नैराक्रान्तः उभयविरोधिवशं गत इत्यर्थः। तादृशस्वल्पे पुरुषार्थसाधनीभूते देहे वय एव प्रयोजकम्, तस्मिन् गते जरठः किं साधयिष्यति। एतादृशं वयस्त्वन्मायया गतं भोगेच्छया। ईश्वरेति समर्थत्वज्ञापनाय ॥१६॥

न केवलं भोगेच्छा किं त्वन्येऽपि दोषा जाता इत्याह असावहमिति।

**SRI SUBODHINI:** Due to the envelopment with “ignorance” (Ajnana), a human being does a variety of actions (out of desire and fear). In this journey of the “Jeeva”, in the flow of this cycle of births and deaths, sometimes, due to the grace of the Lord, and as per his “deserving” nature, the Jeeva may get blessed with a “human” body. Especially, it will be very lucky indeed, if the “Jeeva” is blessed with a body, which has the capacity and will to be devoted to our Lord and serve Him! But, it is very rare to get such a human body in this “worthless Samsaara” (of births and deaths). In this way, when through the grace of our Lord a “Jeeva” attains a body, although of a limited strength (power) but rare, which is capable of putting efforts to attain the twin main goals of Bhakthi to our Lord and the “Jnana” about His glory and nature! If this “Jeeva” does not fulfill his real selfish (Swārtha) desires viz. of attaining “Bhakthi and

Jnana", and due to the presence of obstacles does not attend to this real "main selfish" tasks, and, instead, becomes, more and more attached and "worldly", he is considered as one, who, despite an opportunity, is supposed to have lost out and having wasted his life! Then, in his old age, he will not be able to do anything properly. The "life-span", which was deserving and capable to develop Jnana and Bhakthi to our Lord has been needlessly spent in attending to the fulfillment of his own desires for pleasure and enjoyment of the senses, which again is caused by the power of illusion (Māya) of our Lord! "Oh Lord!" – this addressal is made to make all of us realize the glory of our Lord i.e. OUR LORD IS CAPABLE OF BLESSING A DEVOTEE WITH BHAKTHI AND JNANA!

Not only there is the desire for enjoyments present in the "Jeeva"; there are other "blemish" also attached to it – as explained in the next verse.

असावहं ममैवैते देहे चास्यान्वयादिषु ।

स्नेहपाशैर्निबध्नाति भवान्सर्वमिदं जगत् ॥१७॥

**VERSE 17 Meaning:** "Oh Lord! You have bound this entire Universe through the bonds (chains – ropes) of love (Sneha = attachment) like the idea of the "Me" as the body (or as "Me" in the body only) and "all these sons and others are mine only". This "ego and mineness" (Me and Meum) only act as the "blemish", and cause the bondage."

श्रीसुबोधिनी: असौ देहः वसुदेववाच्यः। अहमित्यस्मिन् या बुद्धिः। एते च पुत्रवित्तादयः ममैव, न त्वहमेतेषामपीति। एवमहंममताभ्यां व्याप्तः नाशं गच्छामीत्येको दोषः। द्वितीयमाह देहे चास्यान्वयादिष्विति। अस्य देहस्यान्वयः वंशः पुत्रादिः। आदिशब्देन स्त्रीश्वशुराद्याः। न केवलं तेष्वेव



किंतु देहे च चकारात्तत्संबन्धिषु पित्रादिष्वपि। स्नेहपाशैर्निबध्नातीति। न केवलं मामेव किं तुद सर्वमेव जगत् ॥१७॥

अत्रैकोऽर्थः संदिग्धः। अहं किं विषयत्वेन त्वां बध्नामि, अथवेश्वरत्वेन एवं जगदपि तत्राह युवां न नः सुताविति।

**SRI SUBODHINI:** This body is called as “Vasudeva” (as Vasudeva is the one, who speaks now). In this body, there is the sense of “me” (Aham) i.e. “this body is Me”. “This son, wealth etc. are all mine only”. “Not only this, I belong to these also” — In this way, the “Jeeva” expands himself in endless “belongings” and “attachments” of “Me and Meum” (Ahanta and Mamata). This is the first blemish (Dosham). The second “blemish” is the “relatives” like sons, wife, father-in-law, uncles, grandfather etc., with whom this “Me” of the “body” gets “chained” through the “bonds” of love, affection and mineness! This is addressed to our Lord that, “Oh Lord! not only You have put me, but also the entire Universe in this “bondage”!”

A doubt arises here. If the Lord were to say “I am putting you in “bondage”, through the bondage of desire for enjoyments and attachment to objects or I am causing the “bondage” as I am the “Ishwara” — the Lord of the Universe. In the same way, I put this entire Universe also in “bondage” — for this, Vasudeva speaks the truth as he sees! — as per the next verse.

युवां न नः सुतौ साक्षात्प्रधानपुरुषेश्वरौ ।

भूभारक्षत्रक्षपण अवतीर्णौ तथात्थ ह ॥१८॥

**VERSE 18 Meaning:** “Oh Lord! You are not my son! You are Ishwara, the Lord of the Universe! The supreme Lord! You have taken this incarnation, with a

view to remove the burden caused to this earth by destroying the evil and wicked warrior kings! Oh Lord! You, have said like this by Yourself!"

**श्रीसुबोधिनी:** विषयत्वेन चेद् बध्नासि तदोपकारोऽपि भवेत् वस्तुस्वभावात्। परं विषयतैव नास्ति। यतो युवां न नः सुतौ। एवं विषयत्वेन बन्धनं दूरीकृत्य प्रकारान्तरेण बन्धने सामर्थ्यमाह साक्षात्प्रधानपुरुषेश्वराविति। प्रधानपुरुषयोरीश्वरौ कालपुरुषोत्तमौ। तादृशयोः कथमागमनमिति चेत् तत्राह भूभारक्षत्रक्षपणे अवतीर्णाविति। किमत्र प्रमाणमिति चेत् तत्राह तथात्थ हेति। यथा 'ततश्च शौरिर्भगवत्प्रचोदितः' इति ग्रन्थे अनुक्तमपि प्रेरणं अस्मादेव वाक्यादवगम्यते। एवमत्रापि भूभाररूपक्षत्रियहननार्थं अवतीर्ण इति भगवतैव कदाचिदुक्तमिति ज्ञातव्यम्। हेत्याश्चर्यजनकम्। अनेनात्र कल्पना निर्वर्तिता ॥१८॥

तर्हि किमद्योच्यत इत्याशंकायामाह तत्ते गतोऽस्म्यरणमद्येति।

**SRI SUBODHINI:** "If You were "binding" us through these alluring sensual enjoyments/objects, then Oh Lord! You should, through your very nature, should help us also! But there is no attachments to sensual objects in me, with reference to you both (i.e. I am not in the "worldly way" attached to you both). The reason is, that you both are not my sons at all. You are the principal Lord of the Universe and the "Ishware" — being of the divine forms of "time" (Kaala) and Sri Purushothama!

If the Lord were to reply, "If we both are the forms of "time" (Kaala) and Sri Purushothama, then why do you think, we have come here into this world?" Vasudeva replies to this question by telling, "Oh Lord! on this earth, the burden of wicked warrior kings has got increased. You have manifested Yourself, with a view to destroy all these wicked persons. If the Lord were to retort and ask, "What is the proof for all this?" On this, Sri Vasudeva

replies, "Oh Lord! You yourself, have said this to me. You had said to me, "take me to Gokulam", and it is You only, who had inspired me to do all the actions, after your incarnation. Here also, You have taken this incarnation only for the main purpose of destroying the burden on this earth, in the form of these wicked warrior kings". We have to understand, that our Lord had told Vasudeva about this sometimes in the past! The word "Ha" (aha!) denotes surprise and wonder. This indicates, that all these are not just "speculation", but the "actual truth" i.e. the main manifestation of our Lord is for the destruction of the wicked warrior kings, who had become a burden to this earth, and this is indeed the real truth!

If the Lord were to ask Sri Vasudeva, "Let it be so! What do you want to say to Me today? Sri Vasudeva answers this doubt, through the next verse.

तत्ते गतोऽस्म्यरणमद्य पदारविन्द-

मापन्नसंसृतिभयापहमार्तबन्धो ।

एतावतालमलमिन्द्रियलालसेन

मर्त्यात्मदृक् त्वयि परे यदपत्यबुद्धिः ॥१९॥

**VERSE 19 Meaning:** "Oh Lord!, who is the friend of the lowly! Due to this, I have surrendered myself to your lotus feet, which are capable of removing the fear of this "Samsaara" (of births and deaths) in the minds of the surrendered devotees! Of course, I have so much desire and attachment for sensual objects, that I am still having the blemishful intellect of regarding my body as the "Aatma", and treating You, as my "son!"

श्रीसुबोधिनी: ते पदारविन्दमहं शरणं गतोऽस्मि। अनेन पूर्वं भवान् बध्नातीत्यनिष्टमुक्तं तत्रिवृत्तिरर्थात्सूच्यते। चरणारविन्दशरणागते: को विशेष इत्याशङ्कयामाह आपन्नसंसृतिभयापहमिति। आपन्ना ये शरणागतास्तेषां

भयमपहन्तीति तथा। अतस्त्वयि विलम्बमानेऽपि चरण एव वा कृतार्थं करिष्यतीति चरणानुसृतिः। भगवतोऽपि यथा स्नेहो भवति तदाह आर्तबन्धो इति। एतावता स्वस्यार्तत्वं पूर्वमेवोक्तमित्यध्यवसीयते। ननु विषया भुज्यन्तां किं वैराग्येणेत्यत आह एतावतालमिति, इन्द्रियलालसेन एतावता अलम्। इन्द्रियलालसं इन्द्रियलालसा सा पूर्यतामित्यर्थः। इन्द्रियलालसेन वा मया एतावता एवमवस्थां प्रापितेन अलमिति। अतः परमियमवस्था मा भवत्वित्यर्थः। किं च। मर्त्यात्मदृगिति द्वितीयो दोषः। त्वयि परे यदपत्यबुद्धिरिति, तृतीयः। भोगेच्छा देहाभिमानः भगवति चान्यथाबुद्धिरिति अचिकित्स्यस्त्रिदोषः। एतं दूरीकुर्वित्यर्थादुक्तं भवति ॥१९॥

नन्वेतत्सर्वं त्वया कुतोऽवगतमिति चेत् तत्राह अस्मिन्नर्थे त्वमेव गुरुरिति सूतीगृहे ननु जगाद भवानिति।

**SRI SUBODHINI:** "I have taken refuge in your lotus feet"; by telling like this, Sri Vasudeva has indicated that, this surrendering to the lotus feet of our Lord has removed the danger of being put in the "bondage" by the Lord (which Sri Vasudeva had told earlier, that the Lord puts the "Jeeva" in the bondage caused by His "Māya" (illusion)). What is so special in this surrendering to our Lord's lotus feet? The glory of this is that, the devotee who surrenders to our Lord, gets his "fear" of this "Samsaara" (of births and deaths) ended. Sri Vasudeva says, that even if the Lord were to delay to shower His grace to remove this "fear", this surrendering to the lotus feet of our Lord destroys this fear and makes the devotee to get fulfilled. "That is why, I have taken refuge in your lotus feet! Oh Lord!" "Even though, I have taken refuge in your lotus feet, I need to be devoted to You with Bhakthi also". To this effect, Sri Vasudeva addresses our Lord, in the way, the Lord will shower him, with His grace of His "love" (Bhakthi) and calls Him "Oh, friend of the lowly pitiable devotees!" i.e. the Lord is

the friend of those, who are in difficulties and sorrow! It is understood, that Sri Vasudeva had, in the first instance itself, has declared to the Lord "I am an "Aartha" – in sorrow, needing your grace!"

If the Lord were to say, "why don't you enjoy your joys and pleasures of the sensual objects? What is the use of this "detachment" (Vairagyam)?" On this, Sri Vasudeva says that, "Oh Lord! Is it not enough and too much, that I am now deeply engrossed in the desires of my senses and it's attachments? Enough of this, Oh Lord!" Sri Vasudeva indicates that, he is already satiated with whatever sensual enjoyments he had up to now. "Oh Lord! kindly bless me, so that I do not repeat my error, and again get engrossed into sensual pleasures and it's attachments".

"I have developed the intellect of regarding this perishable body of mine as the "Aatma"! In this way, I got another "blemish", which has been caused by "bondage"! I got the blemishful intellect, again, of regarding You, the absolute Brahman and the Lord of the Universe, as my "son"! This became my third "blemish"! In this way, I got, (1) Desire for sensual enjoyments and pleasure, (2) the "ego" in my body and (3) regarding our Lord of the Universe in a different way i.e. as my "son"! In this way, affected by these three types of "blemish", I have no "medicine" to cure these "ills", with me except YOUR GRACE ONLY! HENCE, PLEASE RELEASE ME FROM THESE THREE "BLEMISHES". This is the purport of Sri Vasudeva's prayer.

"From where, have you learnt this?" If the Lord were to ask like this, Sri Vasudeva replies, "From You only, Oh Lord! the giver of this type of "Jnana" is

Yourself only". This is being described as per the following verse.

सूतीगृहे ननु जगाद भवानजो नौ

संजज्ञ इत्यनुयुगं निजधर्मगुप्त्यै ।

नानातनूर्गगनवद्विदधज्जहासि

को वेद भूम्न उरुगाय विभूतिमायाम् ॥२०॥

**VERSE 20 Meaning:** "Oh Lord! You had told me in the place, where You had taken your manifestation (the prison — the "delivery" room), "though I am birthless, for the sake of fulfilling my word of promise to you, I have taken this third "incarnation" (as your son)". In this way, Oh Lord! You manifest yourself in many bodies, like the space itself. Then, You withdraw these forms also as per your will! Oh Lord! whose praise is sung by everyone! (Urugaaya). Who can ever understand the "illusion" created by You, which is of the nature of this ever expanding Universe (Bhooma) and it's magnificent powers!"

श्रीसुबोधिनी: किं जगादेत्यत आह नौ आवयो: अज एव संजज्ञ इति। देवकीवसुदेवयो: पूर्वदृष्ट एवाहं जात इति। तत्र मम सन्देहः। किमस्मदर्थमेव भगवान् जातः, आहोस्विदनुयुगं निजधर्मगुप्त्यैगुप्त्यै जायमान इति। ननु धर्मरक्षार्थं जनने त्वद्गृहे कथं जायेत। अतस्त्वदर्थमेव जात इति चेत् तत्राह गगनवद्विदधज्जहासीति। आकाशो हि सर्ववस्तुभिः स्वाकारं करोति घटवत् पटवत् पुरुषवच्चेति। तस्मात् स्थानात् तस्मिन्श्चापगते फलान्तरे रूपाणि गृह्णेत्रे पूर्वरूपाणि जहाति। एवं भवानप्यविकृतः देवकीगृहे प्रादुर्भूतः तत्रत्यमायां दूरीकृत्य प्रादुर्भूतो निश्चल एव। ततः प्रदेशान्तरगमने पूर्वस्थाने माया संवृता। स्थलान्तरस्थापगतेति प्रतिक्षणं रूपान्तराणि भवन्तीति गगनवदेव भगवतोऽपि देहग्रहणपरित्यागौ। इयांस्तु विशेषः। उपाधिवशात्तस्य देहग्रहणम्। भगवतस्तु मायाजवनिकापगमादिति। अत एव किमस्मदर्थमागतः अन्यार्थ

वा समागत इति प्रतिक्षणं गृहीतरूपाणां प्रयोजनवत्त्वमेव दुर्निरूपं प्रयोजनविशेषस्य का वार्तेति भावः। तर्ह्यस्मिन्नर्थे सिद्धान्तो ज्ञातव्य इति चेत् तत्राह हे उरुगायेति। सर्वैरेव गीयत इति गानार्थमेव करोषीत्यर्थः। विशेषतो वक्तव्ये न ज्ञायत इत्याह विभूतिरूपां मायां को वेदेति ॥२०॥

एवं स्तुतिप्रपत्ती निरूप्य अचिन्त्यरूपत्वे निरूपिते भगवान् प्रसन्नः खण्डज्ञानं तस्य जातमिति अखण्डबोधार्थं प्रवृत्त इत्याह आकर्ण्येत्यमिति।

**SRI SUBODHINI:** The Lord asked Sri Vasudeva, "What did I say to you? Sri Vasudeva replies, "Oh Lord! You had told me, that although You are "birthless", "I have manifested in your home. I have not come as completely "new" to you, as I am aware of your earlier births, and on seeing them only, have manifested as your son!" Sri Vasudeva could get a doubt now as to whether the Lord has taken this "incarnation" for his sake only or has He manifested Himself, for the protection of "Dharma" (righteousness) which He does from time to time! Our Lord answers this doubt by telling "Not at all! I have manifested for your sake only! If I were to take My incarnation for the sole purpose of protecting "Dharma", then I could have taken My "birth" at any place! Why did I have to take birth as your son for 3 times? Hence, for your sake and welfare only, I have manifested at your home."

If Vasudeva still nurtures any doubt on this in his mind, an example is given here, to remove this doubt. Like the "space" (Aakaash) occupies all objects and makes it's "own" space and "form" (like the space in the pot etc.) in the same way, "You, Oh Lord! also make all these "forms", and make them disappear also!" When an object is removed from a place and another object is placed there (previous place), "You, Oh Lord!, like



"space", occupy the new object by giving up, at that place only, your former "form". In the same You, Oh Lord! by "changing" yourself only (although the Lord is "changless" (Vikaara rahita) You manifested in the house of mother Devaki, with your changeless divine form, by removing the web of your "Māya" (power of illusion) from that place. Later, on going away to another place, from this place, You, Oh Lord! arranged to put the web of your "Māya" again, in the original place. In this way, You cause the removal of this "Māya" from the second place! In this way, Oh Lord! You manifest yourself, in many forms, every second."

Thus our Lord also takes the "forms" like the "space", and also gives them up too! Of course there is a fundamental difference between the "space" and our Lord. whereas the "space" takes a "form" and gives it up through the "Upaadhi" (instrument) of a pot, vessel etc., our Lord takes the "form" by removing the curtain of Māya (illusion), which is His own power only.

Hence, it is very difficult, indeed, to understand, as to whether, our Lord has manifested for our sake or for another! Moreover, it is very difficult to understand the true purpose for His endless manifestations in countless "forms"! Hence, it is very difficult to realize the "purpose and truth" behind all the "manifestations" of our Lord. But, it is necessary to understand, at least, the "principle" behind our Lord's incarnations/manifestations. On this Sri Vasudeva says that, OUR LORD IS "URUGAAYA" I.E. EVERYONE SINGS OUR LORD'S GLORY. "BECAUSE THE DEVOTEES WILL SING ABOUT YOUR GLORIOUS VIRTUES, YOU, OH LORD! ENACT YOUR "LEELAS" OF MANIFESTATION AND DISAPPEARANCE!

Hence, no one is able to correctly understand the “workings” of your “Maya” power which manifests your glory and powers, in this vast Universe!”

Our Lord Sri Krishna became very happy on listening to this “praise” (Stuti) made by Sri Vasudeva, which expressed his “surrender” to our Lord, and described also our Lord’s “unthinkable” divine nature and “form”. Our Lord, however, realized, that up to now Vasudeva has got the knowledge of only a part of our Lord’s divinity. Hence with a view to bless Vasudeva with the “total and endless” wisdom/knowledge, our Lord decided to give His instructions. Sri Sukadeva tells this, through the next verse.

श्रीशुक उवाच—

आकर्ण्येत्थं पितुर्वाक्यं भगवान्सात्वतर्षभः ।

प्रत्याह प्रश्रयानम्रः प्रहसन् श्लक्ष्णया गिरा ॥२१॥

**VERSE 21 Meaning:** “Sri Sukadeva said, “On hearing the words of His father, our Lord Sri Krishna, the protector of His devotees, became gentle with humility, and replied, smilingly, while creating “infatuation”! (in the mind of Sri Vasudeva).”

श्रीसुबोधिनीः पितृवाक्यत्वात् स्वामिवल् लीलाप्रदर्शनमयुक्तम्। अतः प्रश्रयानम्रः सन् अग्रेऽपि मोहार्थं प्रहसन् चित्तसंतोषार्थं श्लक्ष्णया गिरा, सात्वतर्षभो वैष्णवपतिरिति। एवं प्रपत्तिकथनेऽपि तूष्णीं स्थितौ वैष्णवानां दुःखं भविष्यतीति ‘युवां मां पुत्रभावेन’ इति वाक्ये निर्णयस्योक्तत्वात् प्रयोजनाभावाद्वाक्येन बोधं हास्येन मोहं च कुर्वन् आहृत्यर्थः ॥२१॥

आदौ तदुक्तमभिनन्दति वचो वः समवेतार्थमिति।

**SRI SUBODHINI:** “These words are spoken by My respected father”. Hence our Lord did not want to show His “Leela” now, as the Lord of the Universe or as a

“Swami” (master). Hence, with deep humility and gentleness, the Lord smiled, with a view to “infatuate” Sri Vasudeva. Later, the Lord began to speak sweet words, with a view to please Sri Vasudeva. Our Lord is the Master of all the Vaishnavas! If He were to remain silent, even after Vasudeva had surrendered to Him, the Vaishnava devotees will become unhappy. Hence, our Lord decided to reply. He had earlier told Vasudeva, “I have regarded you as My father, and you have regarded Me, as your son”. This statement was the “final word” from the side of our Lord! The Lord had decided that there was no need to give again any more “Jnana” to Vasudeva, as the above “words” of our Lord had given the right Jnana to Sri Vasudeva. Our Lord now smiled to infatuate Sri Vasudeva, with His love and replied.

Our Lord acknowledges with happiness Sri Vasudeva’s “words”, through the next verse.

श्रीभगवानुवाच -

वचो वः समवेतार्थं तातैतदुपमन्महे ।

यन्नः पुत्रान्समुद्दिश्य तत्त्वग्राम उदाहृतः ॥२२॥

**VERSE 22 Meaning:** “Our Lord Sri Krishna told, “Oh father! I regard all your “words” as truthful and meaningful! Because, though spoken to Me, as your own son, you, indeed, have described, the entire gamut of spiritual principles, very well!”

श्रीसुबोधिनीः अस्मिन् वाक्ये अर्थः समवेतोऽस्ति। एतद्वाक्यं तथा उपमन्महे। स कोऽर्थ इति चेत् तत्राह यन्नः पुत्रान् समुद्दिश्येति। इयं स्तुतिर्न भवति किं तूपदेशः, यथा तत्त्वमस्यादिवाक्यमेवमिदमपि ब्रह्मात्म-भावमित्यर्थः। अङ्गीकारे दोषः स्यात् अनङ्गीकारे च। अतोऽन्यथा वर्णनम् ॥२२॥

एवमुक्तस्य प्रकारमुक्त्वा तस्य सर्वदुःखनिवृत्त्यर्थं पूर्णं बोधमुपदिशति  
अहं यूयमिति।

**SRI SUBODHINI:** “These words of yours, are full of auspicious meaning. I regard your “words” as truthful!” What is the “meaning” which the Lord is alluding to? On this, the Lord says that, “though you had told the words as a “praise” aimed at Me, I consider your words as “instructions and advice” aimed and given to a “son” — like the Upanishadic sayings like “that thou art” (TAT TWAM ASI) — In the same way “all these words contain the truth of the highest absolute Brahman and it’s nature. If Vasudeva’s words were to be treated as a “praise” by the Lord, then, there may be some “blemish” on the Lord, as He considered Vasudeva as His father! On the contrary, if these words are not regarded as a “praise”, then also, there will be a “blemish”, as the Lord was the Lord of the Universe, in reality! Hence, the Lord regarded the words of Vasudeva as only “advice”, and not as a “praise” (Stuti).

In this way, after describing the way Vasudeva spoke, our Lord, desirous of removing all the sorrows of Vasudeva, gives the advice of “total knowledge” (Poorna Jnana) to him - as per the following verse.

अहं यूयमसावार्य इमे च द्वारकौकसः ।

सर्वेऽप्येवं यदुश्रेष्ठ विमृश्याः सचराचरम् ॥२३॥

**VERSE 23 Meaning:** “Oh! scion of the Yadu clan! As you have understood Me (as Brahman), in the same way, please know that Yourself, elder brother (Sri Balarama), all those living in Dwaraka and everyone and everything, both animate and inanimate, are all “ONE” only as of the form of “Brahman” (the highest absolute truth).”

श्रीसुबोधिनी: यथा मां जानासि तथा सर्वानेव जानीहि। 'अखण्डं कृष्णवत्सर्वं यथा तत्तु निरूपितम्' इतिवत् सर्वस्य शुद्धभगवत्त्वे ज्ञाते न किंचिदवशिष्यत इति भगवांस्तदेवोपदिशति समुदायपर्यवसानव्यावृत्त्यर्थं प्रत्येकमनुवदति। अहमिति दृष्टान्तानुवादः। यूयमिति पितुरेव बहुवचनम्। असावार्यो बलभद्रः, इमे च द्वारकावासिनः, अन्ये च ब्रह्माण्डस्थाः, सर्वे एव एवमेव विमृश्याः साक्षाद्भगवानेवेति। सचराचरमिति स्थावरजङ्गमेऽपि यथा मयि तथा बुद्धिः कर्तव्येत्यर्थः ॥२३॥

**SRI SUBODHINI:** "Like you have realized Me or known Me, in the same way, know everything else (everyone else also) as Myself only. "Everyone is an undivided one like Sri Krishna" (TATWARTHA DEEPA NIBANDHA — Part 2 - 102 Karika). (AKHANDAM KRISHNA-VATSARVAM). When this type of "knowledge" arises, then there is Nothing else to be known or understood. OUR LORD, WHO IS THE HIGHEST TRUTH IS GIVING HIMSELF THIS INSTRUCTION THAT THIS CREATION IS NOT "ANOTHER OR OTHER", IT IS ONE "BRAHMAN" ONLY. With a view to make Vasudeva, understand, clearly, the Lord, out of His mercy and grace, explains by referring to each "name" separately. The word "Aham" (Myself) is taken as an example, and the word "Yuyam" (all of you) is used to show respect to our Lord's father (by using it in "plural"). "My elder brother, the noble Sri Balarama, all these persons living in Dwaraka and also, all others living in the various "Universes" (Brahmaanda) — all these, please know, are the forms of Myself only — of the Lord of the Universe. In the same way, in all inanimate and animate beings also please keep the attitude and faith as you have for Me — as they are all My forms only! This is the meaning.

यथेच्छां भगवान् विष्णुः पुरस्कृत्याभवत्स्वयम् ।

एवं सर्वत्र तत्तत्स्यामिति जातः स्वयं हरिः ॥१२॥

नन्वेवं सति ब्रह्मानन्त्यं स्यात् ब्रह्मबुद्धिपरत्वे तु आरोपितज्ञानविषयत्वेन अनित्यफलसाधकता स्यादिति शङ्कां दूरीकुर्वन् आधाराधेयभावं च दूरीकुर्वन् सर्वत्रात्मप्रतीतिसिद्ध्यर्थं च अखण्डात्मत्वं बोधयति आत्मा होकः स्वयंज्योतिरिति।

**KĀRIKA 12 Meaning:** “Lord Vishnu, as per His own will and desire, has manifested Himself as this Universe. “Let me become all these objects at all places”. “With this desire Lord Sri Hari only has become everything by Himself”.

If it is thought this way, then some may think, that the highest truth of absolute Brahman are “many” (i.e. “Brahman is not One but “many”). Moreover, to regard that, which is not “Brahman”, as “Brahman”, is “imposed knowledge” and it’s result is (i.e. use) impermanent. With a view to remove this doubt, and the twin attitudes of “basis” and “the based” (Adhaar and Adheya) it is proved, that everywhere, there is the presence of the “Aatma” only – this is being explained through the next verse.

आत्मा होकः स्वयंज्योतिर्नित्योऽन्यो निर्गुणो गुणैः।

आत्मसृष्टैस्तत्कृतेषु भूतेषु बहुधेयते ॥२४॥

**VERSE 24 Meaning:** “The “Aatma” is ONE only. It is of the nature and form of self-brilliance! Permanent, beyond and separate from the factor of “time” (Kaala) and Nirguna (beyond the three qualities of Satwa, Rajas and Tamas). We are able to see the “variety and variations”, due to “Aatma’s” own self-created qualities only.”

**श्रीसुबोधिनीः** अतति व्याप्नोतीत्यात्मा। परिच्छेदे आत्मत्वमेव भज्येत। एकै नैव कार्यसिद्धौ द्वितीयकल्पना व्यर्था। भोगस्य तु न व्यवस्थापकत्वं ईश्वरेच्छयैव व्यवस्थासंभवात्। या क्रिया यदीयव्यधिकरणगुणाजन्या सा तत्संयोगासमवायिकारणिकेति व्याप्तिर्बाधितैव। ईश्वरेच्छायाः सर्वत्र कारणत्वात् तत्संयोगः जीवात्मसु न संगच्छते। अजसंयोगस्यानङ्गीकारात्। तस्माद्भोगस्यान्यथाप्युपपत्तरेक एवात्मा। युक्तश्चायमर्थः। 'एकमेवाद्वितीयम्' 'अहमात्मा गुडाकेश सर्वभूताशयस्थितः' नित्यः सर्वगतः' इत्यादिवाक्यसहस्रैः आत्मन एकत्वमेव निर्णीतम्। 'नानात्मानो व्यवस्थातः' इति सूत्रमकारप्रश्लेषेणापि योजनीयम्। अव्यवस्था अविचार इति। ननु जीवस्य नानात्वे परिहृतेऽपि जीवब्रह्मणोर्भेदोऽङ्गीकर्तव्यः, अन्यथा ज्ञानोपदेष्टृभावात् मोक्षो न स्यात्, अत आह स्वयंज्योतिरिति। स हि स्वप्रकाशः नास्यात्मप्रकाशार्थं कश्चिदपेक्ष्यते। मोक्षार्थं वा। अन्यत्त्वात्मवैलक्षण्यं नास्तीत्युक्तमेव 'पुरुषेश्वरयोरत्र न वैलक्षण्यमण्वपि' इति। तस्य नानात्वाज्ञाने अग्रे निरूपयिष्यते। वास्तवस्त्वयमर्थः। कालेन स्वप्रकाशनिवृत्तिमाशङ्क्याह नित्य इति, सदैकरूप इत्यर्थः। तर्हि काल एवायं स्यात् तत्राह अन्य इति, कालादन्यः। यस्य चेष्टा कालः इति 'चेष्टामाहुः' इति वाक्यात्। ननु तादृशः परमात्मा पुरुषोत्तमः। न तु जीव इति चेत् तत्राह निर्गुण इति। अयमेव जीवो गुणातीतः न तु ततो न्योऽस्ति कश्चित्। नन्वेवं सति नानात्वमुच्चवचत्वं कथं घटत इति चेत् तत्राह आत्मसृष्टैर्गुणैः। तैरेव गुणैः कृतेषु देवतिर्यङ्मनुष्यादिदेहेषु भूतशब्दवाच्येषु आधारवशाद् अग्निरिव बहुधा ईयते ॥२४॥

एवमेकस्यानेकधा भानप्रकारमुक्त्वा नानात्वमपि व्यवस्थया आह खं वायुरिति।

**SRI SUBODHINI:** The "Aatma" is present in everyone and everything. It is all-expansive and omnipresent! This is the nature of the "Aatma". If this "Aatma" is "many" (i.e. divided into many), then it cannot be considered as the "Aatma" at all! If only through one "Aatma" everything can be done, then even to think of another "Aatma" will be futile and useless.



In this way, we have to conclude that "Aatma" is only ONE.

"Everything" is arranged through the will of our Lord (Ishwara). This "action or arrangement" is done through the quality of the "basis" (Aadhar), which is separate from the "action" (Kriya). The reason for this "action" is the "union of both the "cause and it's action" (Karya and Kaaran). [Note: When in an "object", both it's "cause" and "result" stay together in harmony e.g. the "cloth" is the result and it is connected to "threads" from which, the cloth is weaved. This "relationship" is the cause for the production of the "cloth".] But, this is not applicable (i.e. the example of "cloth and thread") as the WILL OF OUR LORD IS THE CAUSE OF ALL OBJECTS, AND THE RELATIONSHIP OF THESE OBJECTS WITH THE "JEEVAS" (INDIVIDUAL SOULS) CANNOT TAKE PLACE AT ALL. WHY? THE REASON IS THE "AATMA" IS "BIRTHLESS" AND "EVERLASTING" (AJANMA AND NITHYA) AND THE "OBJECTS" ARE TRANSCIENT!

HENCE WE HAVE TO ACCEPT THE TRUTH THAT "AATMA" IS ONE ONLY! This has been clearly stated in the Upanishads "Brahman is ONE only and not dual (i.e. it is the best and the highest). Our Lord has also declared, in the Gita, that "Oh Arjuna! (who has conquered his "sleep"), I am the Aatma, who is the indweller in the inner mind of all beings". Further, the Lord has declared in the Gita, "I am the only ONE, who is permanent and everlasting, having entered into everything and everyone". Through these holy utterings, the "Oneness" of the "Aatma" has been substantiated.

Hence, even from the Brahma Sutra, we can see that

"Aatma" is ONE only. If "Aatma" is considered as "many", then there will not be "order" or "proper functioning" of this created Universe!

Some persons may say that, despite the absence of the "many" of the "Jeevas" (Aatmas), one should at least accept that the "Jeeva" is different from "Brahman". In the absence of this "difference", how can the "Jeeva" be "instructed" and be led to "liberation" (Moksha)? On this, it is said, that the "Aatma" is "self-brilliant and self-enlightened", and that, there is no necessity for anyone else to make the "Aatma" get illumined and enlightened! There is also no necessity to depend upon anyone else for its liberation! In this way, there is no difference between "Ishwara" and the "individual soul" (Purusha). [Note: It is said, that embers and sparks of fire are many but they are of "fire" (of the nature of "fire") only. Hence, in the same way, the "Jeeva" is of the nature of "Aatma" only.] IN THIS WAY THERE IS NOT AN IOTA OF DIFFERENCE BETWEEN "JEEVA" AND "AATMAN" (BRAHMAN).]

Sri Sukadeva will speak later, as to how the "difference and ignorance" in the "Jeeva" arise! The real "meaning" is that the "ignorance" and the "sense of many" among the "Jeevas" are caused by "imposition" (Upaadhi). Some may say, that, through "time", this "self-effulgent" Jeeva will get "liberated" from this "ignorance"! For this, it is said, that "this is not true", as the "Aatma" is "Nithya" — permanent and everlasting, self-brilliant — i.e. the "Aatma" is at all times of "one form and nature" only!

A question may arise now, as to whether this "Aatma" is "time" (Kaala) too? The answer to this is

told, that "Not at all". Time "Kaala" is different from "Aatma". "Time" is only a small "activity" of the Aatma! Another question will be asked. Is this "Aatma" then, Sri Purushothama and not a "Jeeva" (individual soul)? For this, the answer is given that the "Aatma" is "Nirguna". This Jeeva only is the Supreme Brahman, which is beyond the three qualities. There is no other "object or material" other than this "Supreme Brahman". If this is so, how come this "Brahman" is seen as "many", and as "low and high", "big and small" and in endless variety, in this created Universe? Answering this, it is said, that "ALL THESE KINDS AND VARIETIES ARE SEEN THROUGH THE "QUALITIES" (GUNAS) CREATED FROM ITSELF E.G. THE DEVAS, THE HUMANS AND OTHERS. THE "BEING" IN THESE CREATED BEINGS IS LIKE THE "FIRE SPARKS" OF THE SAME FIRE OF "AATMAN" AND ARE SEEN AS MANY "FORMS". ALL THIS VARIETY IS CREATED BY OUR LORD ONLY FROM HIMSELF!

In this way, through the next verse, the way this "Aatma" is being "seen" as the "many" is told. It is also told that this "manyness" is also created/manifested in an "orderly" manner!

खं वायुर्ज्योतिरापोभूस्तत्कृतेषु यथाशयम् ।

आविस्तारोऽल्पभूर्येको नानात्वं यात्यसावपि ॥२५॥

**VERSE 25 Meaning:** "Like the space, the wind, the fire (energy), the water and the earth – these five primordial elements – which have all got manifested from our Lord only, are seen as different and many in pots etc.; like these objects are seen as small or big (or many) due to their appearance or disappearance, caused

by "superimposing" factors, in the same way, this "Aatma" also is being "seen" as "many"!"

**श्रीसुबोधिनी:** पञ्चमहाभूतानि तत्कृतेषु भौतिकेषु आशयमनुल्लङ्घ्य आविस्तारोऽल्पभूयैक इति एतान्येव भूतानि क्वचिद्विस्तारं प्राप्नुवन्ति हस्त्यादिशरीरे। क्वचिदल्पत्वं मशकादौ। क्वचिद्बहुरूपत्वं चित्रपटमयूरादौ। क्वचिदेकत्वं कोकिलादौ धात्वादौ वा। एवं परिमाणरूपादिवैलक्षण्यात् पृथिव्यादीनां नानात्वम्। एवमात्मनोऽपि तत्तदुपादानोपलम्भकतया नानात्वमित्यर्थः। उच्चनीचत्वं देहकृतं, नानात्वं परिमाणधर्मकृतमिति। वस्तुतः स्वरूपमेकमेवेत्यर्थः। यथा सर्वत्र भौतिकेषु पृथिव्यादिरेक एव। न तु कार्यवैलक्षणेन कारणभूतायाः पृथिव्याः नानात्वं वैलक्षण्यं वा कल्प्यते पृथिवीगुणत्वेनैव तत्सिद्धेः। एवं सच्चिदानन्दधर्मतारतम्येन ऐश्वर्यादितारतम्येन श्रयादितारतम्येन वा नानात्वमात्मन उपपद्यत इति न स्वरूपे भेदस्तदनुरोधेन कल्पनीयः। उपाधिकृतवैलक्षण्यमिति सर्वं सुस्थम्। असावप्यात्मापि। अपिशब्देन भूतानि संगृहीतानि। अतः स्वेच्छया स एव सर्वरूपेण तिष्ठतीति विचारप्रवर्णं चित्तं कृत्वा यथा मां जानासि तथैव सर्वं मां जानीहीत्युपदेशः। एष एवाखण्डाद्वैतवादः ॥२५॥

एवं भगवता उपदिष्टः ऐश्वर्यभावप्राकट्याद् बोधितमर्थं भावान्तरमापन्नोऽपि गृहीतवानित्याह एवं भगवतेति।

**SRI SUBODHINI:** The 5 primordial elements are the cause for the creation of everything e.g. the pots etc., and are very extensive in their varieties and kinds e.g. very small, many or one only. In this way, these same elements, sometimes, are seen "expanded" with the body of the elephant, or as "small" in flies and insects! Endlessly these elements appear as the most colourful peacocks, clothes, with many colours. They appear as of one "colour" in cuckoos, or in any material! In this way, endless varieties are there in weight, colour, texture, both soft or hard, on this earth. In the same way, this "Aatma" also, due to the reason of the nature of the

“basis” (Upaadhan — receptacle) in which it is being “seen” as having become “different and many”. The “low and high” are seen due to the “body”. The “many” is created or seen by the “changes” effected by these 5 elements. BUT IN REALITY THE TRUTH OR THE BASIS (SWAROOPA) IS ONE AND SINGLE ONLY! Like it is only these 5 elements like earth etc. are responsible for everything! From the “result” of this endless permutation and combination, we cannot conclude, that these 5 elements are “many” and in endless varieties! In the same way, through the qualities of our Lord viz. truth (Sat), consciousness (Chit) and bliss (Aananda) or through His qualities of opulence (Aishwaryam) and “wealth” (Sri), the Lord (i.e. the Aatma) manifests Himself as the “many”. But, we should never consider the “Aatma” is “many or as divided”, due to these endless variety of manifestations! All these varieties are due to “superimposition” by these elements. In this way only i.e. by interpreting like this only, we will get the right meaning, and know the “truth” about this, in a right and proper way!

This “Aatma” becomes all these “forms” through its desire and will only. In this way, one should understand this “truth”. THE LORD SAYS, “JUST LIKE YOU HAVE UNDERSTOOD ME, IN THE SAME WAY ONLY, UNDERSTAND THAT EVERYTHING ELSE IS MYSELF AND MINE ONLY! THIS IS THE LORD’S ADVICE OF UNDIVIDED “MONISM” (AKHANDA ADWAITA)!

Sri Vasudeva had thought in his intellect about “5 types of divisions” i.e. myself (Sri Vasudeva), yourself, other respectable persons (elders/parents), the people of

Dwaraka and all others are all different and separate from each other. Now, due to the "instructions" of our Lord, he got the rise, in his mind, of the attitude of "opulence" (Aishwaryam) of our Lord and through this grace, all the "divisions" in his mind got destroyed and removed. He now totally grasped and imbibed fully the "advice and instructions" of our Lord. Sri Sukadeva says about this through the next verse.

श्रीशुक उवाच-

एवं भगवता राजन्वसुदेव उदाहृतम् ।

श्रुत्वा विनष्टनानाधीस्तूष्णीं प्रीतमना अभूत् ॥२६॥

**VERSE 26 Meaning:** "Sri Sukadeva began to say, "Oh king! In this way, on listening to the "instructions" of our Lord Sri Krishna, Vasudeva became peaceful, as his intellect of divided outlook got completely destroyed. He now became happy and cheerful in his mind."

श्रीसुबोधिनी: उदाहृतं सिद्धमेव। विनष्टा नानाबुद्धिः पञ्चविधापि यस्य। ततो वक्तव्याभावात्स्वस्मिन्नपि तथा स्फुरणान्तूष्णीं भूत इत्यर्थः। ॥२६॥

एवमेकस्य ज्ञानोपदेशो निरूपितः स्वज्ञानशक्तिप्राकट्येन क्रियाशक्ति-प्राकट्यार्थमुपाख्यानान्तरमारभते अथ तत्रेति।

**SRI SUBODHINI:** The "instructions" given by our Lord now got fructified with beneficial result for Vasudeva. The 5 types of "divisions" in the intellect of Vasudeva were now totally destroyed. Nothing else remained to be told. As he got, through the grace of our Lord, the rise of an "undivided" intellect in him i.e. HE GOT NOW THE KNOWLEDGE AND REALIZATION, THAT "EVERYTHING IS BRAHMAN ONLY" DUE TO THIS UNBROKEN AND UNDIVIDED "JNANA"



(KNOWLEDGE), HE BECAME “SILENT” ONLY!  
(AKHANDA ADWAITA JNANA).

In this way, our Lord manifested His own power of Jnana (Jnana Sakthi) and through this gave instructions on “Jnana” (knowledge) to Sri Vasudeva. From the next verse, another “story” is being started, with a view to manifest our Lord’s “power of action” (Kriya Sakthi).

अथ तत्र कुरुश्रेष्ठ देवकी सर्वदेवता ।

श्रुत्वाऽऽनीतं गुरोः पुत्रमात्मजाभ्यां सुविस्मिता ॥२७॥

**VERSE 27 Meaning:** “Oh, best among the Kuru clan! Mother Devaki heard that her son (our Lord Sri Krishna) had brought back alive the lost and dead son of His Guru (Sandeepani). Through this, she got very much astonished.”

**श्रीसुबोधिनी:** कुरुश्रेष्ठेति। क्रियाधिक्यं तस्य हृदये समायास्यतीति संबोधनम्। वसुदेवः कृतार्थो जात इति स्वस्यापि हृदये, भगवता कृतार्थत्वं प्राप्तापि पूर्वसंजातदुःखवासनाया अनिवृत्तत्वात् तन्नित्यर्थं भगवन्तं प्रार्थयते। वाक्येन तु न तन्निवर्तते। नाट्येन निवर्तनेऽपि तेषां जीवानाममुक्तत्वात् ज्ञानोत्तरं सर्वज्ञत्वे सिद्धे भगवता वञ्चितमिति प्रतिभायात्। पुनस्तदुद्धारार्थं चिन्तापि स्यादिति तेष्वेव समागतेषु तदुःखं गच्छति नान्यथेति निश्चित्य तदर्थं भगवतः सामर्थ्यं पुत्राणां स्वरूपप्रतिपत्तिश्च संभावितेति दृष्टान्तेनावगता तामेवाह श्रुत्वाऽऽनीतं गुरोः पुत्रमिति। स्वस्यैवात्मजाभ्यां रामकृष्णाभ्यां स्वरूपं प्रापयित्वा आनीतं श्रुत्वा सुष्ठु विस्मिता जाता ॥२७॥

ततो वस्तुनिर्धारं ज्ञात्वा भगवन्तं याचितवतीत्याह कृष्णरामाविति।

**SRI SUBODHINI:** Sri Sukadeva has addressed king Parikshit as “the best of the Kuru clan”. The purport of this addressal is that, in the heart of king Parikshit, the glory and greatness of our Lords’ “actions” (Leelas) will get fully established! Sri Vasudeva became happy



and fulfilled. Though our Lord had made mother Devaki's heart, earlier, very happy and totally fulfilled, mother Devaki, had still nurtured, in her heart, the "semblance and vestiges" (Vāsanās) of her "previous sorrow". Now, mother Devaki prays to our Lord, for the removal of this sorrow also. It appeared, that her sorrow will not end, just by the "words" of our Lord. If the Lord were to "show" her through His power of illusion (Māya) her lost "sons" (killed by Kamsa), she may still nurture the thought, that the Lord had "cheated her" (by showing the lost sons, through the power of illusion, and not in real terms i.e. flesh and blood). This suspicion and hurt will be continued to be nurtured by her, in spite of Devaki attaining the "full and total" knowledge (omniscience) about our Lord being the Sri Purushothama, and the supreme Brahman! She was also anxious about her "dead" sons and their redemption. It came to pass, that her sorrow will end only, on the return to life of her "dead" sons! She decided in this way. She knew, that our Lord Sri Krishna is "omnipotent" — all capable — due to which, "My sons are bound to get revived in their original forms". Mother Devaki had also understood, that the Lord had brought back to life the "dead" son of the Guru Sandeepani. "The Guru's son was brought back alive by my sons only Sri Balarama and Sri Krishna by giving back the same form to this boy". On hearing like this, she got very much astonished.

After knowing this event fully, mother Devaki "begged" our Lord — this is being told through the next verse.

कृष्णरामौ समाश्राव्य पुत्रान्कंसविहिंसितान् ।

स्मरन्ती कृपणं प्राह वैक्लव्यादश्रुलोचना ॥२८॥

**VERSE 28 Meaning:** "Drawing the attention of our Lord Sri Krishna and Sri Balarama, Mother Devaki made them listen to her. Later she got tears in her eyes, thinking about her children, who were killed by Kamsa. Then she began to speak with sorrow."

श्रीसुबोधिनीः सम्यगाश्राव्य सावधानं शृण्वित्युक्त्वा कंसविहिंसितान् पुत्रान् स्मरन्ती कृपणं यथा भवति तथा प्राह। तेनैव स्मरणेन वैक्लव्यादश्रुलोचना च जाता ॥२८॥

एवं कायवाङ्मनोवैकल्यमुक्तं तन्निराकरणार्थमादौ भगवन्तं स्तौति राम रामेति त्रिभिः।

**SRI SUBODHINI:** Mother Devaki told Sri Krishna and Sri Balarama, "Whatever I am going to say, please listen with good attention". At this time, she got the memory of her "dead" sons, killed by Kamsa, through which she got her eyes filled up with tears. She began to speak with deep sorrow.

In this way, a description of mother Devaki's sorrow of her mind, body and "words" has been told. With a view to remove her sorrow, mother Devaki prays to our Lord, in three verses of "praise" of Him.

देवक्युवाच -

राम रामाऽप्रमेयात्मन्कृष्ण योगेश्वरेश्वर ।

वेदाहं वां विश्वसृजामीश्वरावादिपूरुषौ ॥२९॥

**VERSE 29 Meaning:** "Mother Devaki began to tell "Oh Lord! Sri Balarama! who is of a remarkable and inexplicable glory and divine stature! Oh Sri Balarama! Oh Sri Krishna!, who is the Lord of all the Lords of the Yogis! I have known You both, as the Lords of the Universe, who has created this Universe, and as the primordial Purusha! (i.e. from whom, this entire creation is born).

**श्रीसुबोधिनी:** भगवान् शरणागतानामेव दुःखं दूरीकरोतीति प्रथमतः स्वस्यापि शरणागतिः कर्तव्या। तत्र यदि फलं न कीर्तयेत् तदा मोक्षार्थं सा भवेत्। भगवतो वा तन्निवारणे सामर्थ्यं न भवेत्। स्वयं वा न जानीयात् तथापि सर्वं विशकलितं भवेदिति प्रथमतो भगवतः सामर्थ्यं स्वस्य ज्ञानं चाह। देवक्याः कृष्णरामयोः अवान्तरपरिज्ञानं नास्तीति ज्येष्ठानुक्रमेण स्तौति। वीप्सा आदरे। **अप्रमेयात्मन्निति** त्वं सर्वसमर्थस्तथापि लोको न जानातीति साधनान्तरे यतते। नहि कश्चिच्चिन्तामणिं प्राप्य पुनरन्यत्साधनमङ्गीकरोति। भगवतस्तथात्वाज्ञाने हेतुर्भगवत्स्वरूपधर्म एव। यथा परमाणोः अप्रत्यक्षतायाम्। एवं प्रमातुमयोग्यमेव भगवत्स्वरूपमित्यर्थः। कृष्णस्यापि संबोधनमाह निकटे शृणोति सावधान इति सकृदेव संबोधनम्। **योगेश्वरेश्वरेति** सर्वसाधनसंपत्तिः। एवमुभयोर्माहात्म्यमुक्त्वा अध्यारोपापवादनिराकरणार्थं स्वस्यापि याथार्थ्यज्ञानमनुवदति वेदाहंवां विश्वसृजामिति। वां युवामहं जाने। केन प्रकारेण जानासीत्याकाङ्क्षायामाह **विश्वसृजामीश्वराविति**। ब्रह्मादीनामपि नियन्त्रित्वेन कालव्युदासार्थं पुरुषोत्तमत्वेनापि जानामीत्यर्थः ॥२९॥

तादृशस्य कथमागमनमिति शङ्काव्युदासायाह **कालविध्वस्तसत्त्वानामिति**।

**SRI SUBODHINI:** Mother Devaki knows, that our Lord Sri Krishna removes the sorrow of the surrendered souls. Hence she decided that, she should also, in the first instance, surrender to our Lord. She decided that, while surrendering to our Lord, she would not speak about the desire in her mind, for which, she was now surrendering to our Lord! But she immediately remembered, that if she would not speak about her desire, then the Lord will bless her with "liberation" (Moksha). She also had a doubt as to whether, the Lord was competent to bless her with "liberation". It may be also, she doubted, that the Lord had this capacity too!. Be as it may, her desire was not for attaining "liberation". Hence, with a view to make her "surrender" fruitful (successful), Devaki, in the first instance, speaks about our Lord's

“capacity” and her “Jnana” (understanding about the Lord — knowledge). Devaki did not know the difference between our Sri Krishna and Sri Balarama, in their own respective “divine” natures. Hence she began to render her “praise”, as per the tradition of referring to the name of the “elder” one, in the first instance.

At first she says, “Oh Sri Balarama”! which she speaks twice, with a view to show respect and honour! “Oh Sri Balarama! You are capable of achieving everything! Even then, this “principle” of your “omnipotency” is not understood by the people in this world. Due to this “ignorance”, people do not surrender to You, but instead, take refuge in so many other instruments/ persons/efforts. No one who is intelligent, will seek or approve of another instrument or way, when he has got or attained the divine “Chintamani” gem. (This gem blesses the owner with whatever desires, which are asked for).

Very few are aware of the glory and greatness of our Lord. The reason for this “ignorance” about our Lord is the nature of our Lord’s “qualities” (Dharma) of His divine nature e.g. like it is the very nature of an “atom” to be “unseen”. In the same way are “hidden”, our Lord’s divine true nature and His capacities/potency.

OUR LORD’S GLORY AND KNOWLEDGE ABOUT HIM WILL NOT BE ATTAINED AUTOMATICALLY, UNLESS, HE, OUT OF HIS GRACE (KRIPA) ALLOWS THE DEVOTEE TO ATTAIN THESE! OR BLESS HIM WITH “JNANA” (KNOWLEDGE)!

Mother Devaki, addresses our Lord Sri Krishna, once only, as He was standing, very near to her, in an attentive way! The addressal of “Oh, Lord who is the

Lord of all the masters of the Yogis"! by mother Devaki, to our Lord is to reemphasize that, "SURRENDERING TO OUR LORD SRI KRISHNA CONSTITUTES EVERY TYPE OF SPIRITUAL EFFORT (WEALTH)".

In this way, after describing the glory of both of them, mother Devaki says, "I have the truthful knowledge about your glory and greatness. I know both of You, "what is the "nature" of the Lord, which mother Devaki speaks of? She says that, "Oh Lord! You are the controller of even Lord Brahma and others! You can negate the factor of time (Kaala)! As you are the highest Sri Purushothama Himself! This is also known to me".

If what is said is true, how come, such "divine" forms are manifested on this earth? Devaki removes this doubt through the following verse.

कालविध्वस्तसत्त्वानां राज्ञामुच्छास्त्रवर्तिनाम् ।

भूमेर्भारायमाणानामवतीर्णो किलाद्य मे ॥३०॥

**VERSE 30 Meaning:** "Due to the evil power of "time" (Kaala) the quality of "Satwa" (harmony) has been lost by the kings, who have now become a huge "burden" for this earth, through their actions perpetrated against the tenets and rules of the scriptures (i.e. in violation of scriptural rules)! Oh Lord! You have manifested from me, now, with a view to destroy these kings!"

**श्रीसुबोधिनी:** भूभाररूपराज्ञां वधार्थं भगवानवतीर्ण इत्यर्थः। ननु राजानः सात्त्विकाः कथं भाररूपा जाता इत्याह कालविध्वस्तसत्त्वानामिति। कालो हि कदाचित् सत्पदार्थान् दूरीकरोति, कदाचिदसत्पदार्थान्। यथा पुरुषः शिष्टागमनमालक्ष्य दुष्टागमनं वा, तथा कालोऽपि सर्वेषां सत्त्वगुणं विवेकादिकं च हतवान्। अत एव उच्छास्त्रवर्तिनो जाताः। राजत्वेन सामर्थ्यं सत्त्वाभावे सामर्थ्यं सर्वेषां दुःखदमिति भूमेर्भारायमाणा जाताः। मशकार्थं धूमवत्

तेषामर्थे भगवानवतीर्णः। किलेति प्रमाणम्। मे मत्तः ॥३०॥

नु भूभारहरणार्थमेव जातः न त्वन्यार्थमिति तत्रैव मम सामर्थ्यमिति चेत् तत्राह यत्यांशःशाशभागेनेति।

**SRI SUBODHINI:** Our Lord has manifested with a view to destroy the burden caused by the wicked kings. How d'd these kings, who usually are "Satwik" (good and harmonious) become a "burden"? On this, it is said, that the factor of "time" has the capacity to change good conduct and systems. Sometimes, good or noble persons, seeing the "wrong" conduct and objects follow the same and abandon themselves to bad conduct and "wicked" ways! In this way, it is "time" (Kaala) only, which robs away the "Satwik" quality and "discriminating faculty" (Viveka) of everyone. Due to this, these persons begin to do their "actions" against the rules of conduct and character, prescribed in the holy scriptures. These kings have the "power" (by being the "kings"), but due to the absence of "Satwik" quality in them, this "power and capacity" in them has become the "giver of sorrow". In this way, as they continuously perpetrate "sorrow" on the people, due to their wickedness, they have all become a "burden" for this earth. Flies are destroyed through "smoke". In the same way, for the sake of destroying these kings, our Lord has manifested Himself. "This manifestation has happened from Me" - so said mother Devaki!

"Oh mother! What you have said is right. I have, indeed, manifested Myself to remove the "burden" of this earth; and not for anything else. Hence, I am capable of discharging only this work". (and I am not capable of doing anything else). If the Lord, were to say like this, mother Devaki replies as under.



यस्यांशांशांशभागेन विश्वोत्पत्तिलयोदयाः ।

भवन्ति किल विश्वात्मस्तं त्वाद्याहं गतिं गता ॥३१॥

**VERSE 31 Meaning:** "Oh Lord! You are the Aatma of this Universe! I am surrendering to You, Oh Lord! a small part of your divine nature only has become the "imperishable" Akshara. A very small part of this "imperishable" (Akshara) is the "primordial nature" (Prakruti). The "qualities" (Gunas) of this "Prakruti" and it's "divisions" enable the creation of this Universe etc. This is your true glory! Oh Lord! I have come to surrender to You!"

श्रीसुबोधिनी: यस्य पुरुषोत्तमस्य, अंशः अक्षरं तस्याप्यंशः प्रकृतिः, तस्यांशा गुणाः, तेषां भागेन विश्वस्योत्पत्तिलयोदया भवन्ति। किलेति प्रसिद्धे। अनेन सामर्थ्यमुक्तम्। करणावश्यकत्वायाह विश्वात्मन्निति सर्वस्यापि स्वकृत्यमावश्यकमिति। अतस्तादृशं त्वां स्वकार्यसिद्ध्यर्थं शरणं गता ॥३१॥

तत्कार्यं साधकपूर्वकमाह चिरादिति द्वाभ्याम्।

**SRI SUBODHINI:** A part of Sri Purushothama (supreme truth — Lord) is "Akshar" — the imperishable being! A part of this "Akshara" is the primordial nature (Prakruti). A part, again, of this Prakruti consists of the qualities of Satwa etc. A division in these qualities has created this Universe, preserves it and destroys the same also. The word "Kila" (yes, indeed) reemphasizes this "well known" fact! By telling this, mother Devaki has addressed our Lord also as "The Aatma of the Universe" (Viswaatman), with a view to reemphasize here the "need and request" (i.e. the Lord has the capacity to fulfill this). "This task will be completed through You only, Oh Lord! your stature and glory are such! Hence, for the sake of the successful fulfillment of my desire (task), I have come to surrender to You!"



“The task, which I am desirous of being fulfilled by You, has been done by You earlier too”. In this way, Devaki tells the Lord her “desire”, through the next two verses.

चिरान्मृतसुताऽऽदाने गुरुणा किलनोदितौ ।

आनिन्यथुः पितृस्थानाद्गुरवे गुरुदक्षिणाम् ॥३२॥

**VERSE 32 Meaning:** “Oh Lord! You had paid the “Dakshina” (fees) to your Guru, as per his order and request, by bringing back, alive, his dead son (of a long time), by going to the world of Lord Yama, and bringing him from there.”

श्रीसुबोधिनीः यथा गुरुवाक्यं कर्तव्यम्, एवं ममापि। यथा गुरोः पुत्रः निरन्वयं गतः तथा प्रकृतेऽपि। यथा दक्षिणा अवश्यं देया, एवं मत्कामनापि पूरणीया। अतो दृष्टान्तः। चिरान्मृतस्य सुतस्याऽऽदाने आदानार्थं दक्षिणात्वेन गुरुणा प्रेरितौ। किलेति प्रमाणम्। तदा पितृस्थानं गत्वा यत्र पुरुषाणां जीवतां गमनागमने न स्तः। तादृशस्थानादपि गुरवे गुरुदक्षिणां धर्मार्थं आनिन्यथुः, पदव्यत्ययश्छान्दसः, आनीतवन्तौ ॥३२॥

**SRI SUBODHINI:** It is said, that a disciple should protect the “word” of the Guru (i.e. carry it out fully). “In the same way, my words, as your “mother” should be also carried out by You!” “Like the son of our Lord’s Guru had died very young, rendering the Guru’s family, without any heir, in the same way, as you paid the fees (Dakshina) to your Guru, You should fulfill my desire also”. For this sake, mother Devaki has given the example. Our Lord’s Guru had asked for the bringing back, alive, his long lost son, who had died much earlier – as the “fees” (Dakshina) to be paid to him! Then, “Oh Lord! You went to the world of “ancestors” where, people who are alive, on this earth cannot go in or

out and from there also, Oh Lord! with a view to serve your Guru and to fulfill his desire, You both brought his dead son alive, and gave him as the “fees” to your Guru!”

तथा मे कुरुतं कामं युवां योगेश्वरेश्वरौ ।

भोजराजहतान्पुत्रान्कामये द्रष्टुमागतान् ॥३३॥

**VERSE 33 Meaning:** “Like You had given as “fees” (Dakshina) to your Guru, his long lost son, in the same way, fulfill my desire also. I am eager to see my sons killed by Kamsa.”

**श्रीसुबोधिनी:** तथा मे ममापि कामं कुरुतं अपमृत्युमृतत्वात् प्रायेण तत्रैव गताः। सामर्थ्यं सूचयति युवां योगेश्वरेश्वराविति। योग एव कामनां पूरयति तत्रापि तस्येश्वरः किं वक्तव्यः। भगवांस्तु ततोऽप्यग्रे योगश्चेत् कदाचिद्देतु मत्प्रवर्तको नाज्ञापयतीति सोऽपि चेद्वदेत् ममान्तर्यामी न प्रेरयेदितितन्निरासार्थमेतावदुक्तम्। स्वकामनामाह भोजराजहतान् पुत्रानिति। आगतान् द्रष्टुं कामये। यस्यामवस्थायां स्थिता मत्तो गताः तादृगवस्थायुक्ता एव द्रष्टव्या इति भावः ॥३३॥

ततो भगवत्कृतमाह एवं संचोदिताविति।

**SRI SUBODHINI:** “Kindly fulfill my desire also in the same way. My sons had been killed by Kamsa. Most probably, they have also attained the same place, as they had also died, accidentally!” Mother Devaki is explaining the “capacity of our Lord”. You both are the Lords of even the masters of all Yogis (Yogeswaraeswara). When, even the power of ordinary Yoga can fulfill various types of desires, then what will be the power of our Lord Himself, who is the supreme Lord of all the masters of all Yogis? Our Lord is the highest! Even, sometimes, the “power” of “Yoga” may say that, “I cannot do this (i.e. whatever is asked or prayed for) that the “Lord”

(our Lord) is not giving me permission to fulfill your wish". That is why, mother Devaki says that, "Oh Lord! You are "Bhagawan" — the Lord of the Universe! You are not just the power of "Yoga" only! You are the Lord of the masters of the Yogis". If the Lord were to say that, "the indweller (Antaryaami) in Me isn't permitting Me to fulfill your wish", for this, mother Devaki says, "Oh Lord! You are not only the Ishwara of the Yogis (Yogeswara), but You are the "Lord of all masters of all Yogis" (Yogeswareswara)! By glorifying our Lord, in this way, mother Devaki tells clearly her "wish and desire". "I am very eager to see my sons, who were killed by Kamsa, in the same state — i.e. in the same state, when they were with me!"

Through the next verse, our Lord's "action" is being explained.

श्री ऋषिरुवाच—

एवं संचोदितौ मात्रा रामः कृष्णश्च भारत ।

सुतलं संविविशतुर्योगमायामुपाश्रितौ ॥३४॥

**VERSE 34 Meaning:** "Sri Sukadeva said, "Oh, scion of the Bharata clan! Being inspired by His mother Devaki, Sri Balarama and Sri Krishna, taking along the "Yogamāya" (our Lord's power) manifested themselves, in the world of "Sutala" without any obstruction."

**श्रीसुबोधिनी:** गुर्वर्थेनान्वेषणार्थं गताविति पूर्वमप्युक्तम्। तथात्रापि सिद्धवत्कारेण जानीत इति सुतलमेव गतौ। गमनमार्गमाह योगमायामुपाश्रिताविति अष्टविंशतितत्त्वेभ्योऽधस्ताद्योगमाया तस्यां प्रविष्टौ स्वगृहदेशे मध्ये व्यवधायकाभावात् सुतल एव प्रादुर्भूतौ ॥३४॥

ततो दैत्यः कदाचिदाज्ञां न करिष्यतीत्याशङ्कानिवृत्त्यर्थं बलिकृतां पूजामाह तस्मिन् प्रविष्टाविति चतुर्भिः।

creation i.e. loving and compassionate, how can I ever

**SRI SUBODHINI:** When the Lord had earlier gone in search of the dead lost son of His Guru, then, He did not have to go on a long and arduous search. In the same way, now also, the Lord, as He knew, as to where the “dead” ones were situated, went to “Sutala” and manifested there! The way, He went to Sutala is explained in this verse i.e. He took along with Him, His own power of Yogāmāya; Yogāmāya is rated as lower than the 28 principles of creation. The Lord entered into Sutala or He manifested in the middle of His own “house”. (Note: Our Lord had stationed Himself also as the “gatekeeper” of king Mahaabali at Sutala. Hence, this “Sutala” is His own “house” only!) There was no obstruction at all for this entry or journey or for His “manifestation” at Sutala!

Perhaps king Mahaabali may not obey our Lord's orders? With a view to remove this doubt, through the next 4 verses, the “worship” done by king Mahaabali is being explained.

तस्मिन्प्रविष्टावुपलभ्य दैत्यराड्विश्वात्मदैवं सुतरां तथात्मनः ।  
तद्दर्शनाह्लादपरिप्लुताशयः सद्यः समुत्थाय ननाम सान्वयः ॥३५॥

**VERSE 35 Meaning:** “On seeing our Lord, who is the “Aatma” of this Universe, and it's Lord as also his own most beloved loving Lord and Aatma, having entered, along with His brother, into Sutala, and on getting their holy “Darsan”, King Mahaabali's inner mind got filled up with great “bliss”. He got up swiftly and prostrated to our Lords, along with his family members.”

श्रीसुबोधिनीः तस्मिन् सुतले प्रवेशमात्र एव दैत्यानां स्वामी  
शीघ्रनिवेदकैर्दैत्यैः भगवदागमनमुपलभ्य सद्यः समुत्थाय ननामेति संबन्धः।

पूर्वं भगवता बद्ध इति कदाचिद्द्वेषाद्भयाद्वा संमुखो न भवेदित्याशङ्क्याह विश्वात्मदैवमिति, विश्वस्यात्मा दैवं च भगवान् तेनात्मत्वान्न भयम्, आराध्यत्वान्न द्वेष इत्यर्थः। यत्र भगवान् जगत् एव एवंविधः साधारणस्यापि भयद्वेष संभावनारहितः तत्र स्वस्य महतः कथमेवं भविष्यतीत्यर्थः। न च वक्तव्यं विश्वस्य भगवान्नापकारं करोतीति। यतः सर्वस्योत्पत्तिप्रलयकर्ता स एव। तथा ज्ञानं नास्तीति चेत् तर्हि ज्ञानं गुणो जात इति ज्ञानवतामधिक एव पूज्य इत्याह सुतरां तथात्मन इति। किंच। पूर्वं समारव्यावृत्त्या अनिवृत्तः स्थितः। इदानीं सुतले स्वर्गाधिके सुखेन तद्भावनया तिष्ठतीति स्मृतिसंजातया भक्त्या पूर्णान्तःकरण एव तद्दर्शनाह्लादेन अधिकेन परिपूताशयो जातः। अत आलस्यादिधर्मेषु लीनेषु सद्यः समुत्थाय ननाम। तत्पुत्रस्य बाणस्य बाहुच्छेदो भगवता कृत इति कदाचिदनमनं स्यात्तत आह सान्वय इति, पुत्रपौत्रादिसहितः। ॥३५॥

ततः पूजामाह तयोः समानीयेति।

**SRI SUBODHINI:** King Bali was ruling “Sutala” on the “orders” of our Lord only. On our Lord entering this place, the king of the demons, King Mahaabali, came to know about this, from his fast-moving messengers that “THE LORDS HAVE COME TO HIS PLACE”! Hence, He came there, along with his entire family, and did “prostrations” to our Lord! In fact, our Lord, had in His earlier incarnation, got king Bali “bound”. Will it be that king Bali, out of hatred or fear, may not come to welcome and receive our Lord? Clearing this doubt, it is said, that king Bali regarded our Lord, as the Aatma of the Universe (Viswaatma) and the Lord of the Universe. Hence, no one gets afraid of one’s own “Aatma”, and the Lord of the Universe, is always worthy of “adoration and worship”! Hence, there was no question of any hatred to our Lord at all! When our Lord belongs to this creation i.e. loving and compassionate, how can He ever

cause any "fear" in the mind of anyone? i.e. even in the mind of the "ordinary" persons. He does not have any hatred to them either! No one also gets afraid with our Lord nor hates Him by themselves! — as our Lord is the "Aatma and the Lord" of even the "ordinary" persons! When this is the actual position, how can this great devotee of our Lord, King Bali, behave in any different way?

Moreover our Lord never does anything "wrong" to anyone in this Universe, though it is He, who creates and destroys everyone! But, this "realization and knowledge" are not with everyone. However, if we agree to this, then we have to concede that this "knowledge" becomes a "quality" (Guna) and he, who has this "quality of Jnana" (knowledge) should. Indeed, worship our Lord with more intense devotion and love! Hence, it is said, that OUR LORD IS OUR OWN AT ALL TIMES, AND THE LORD IS THE REAL "BELOVED" OF EVERY-ONE!

King Bali was very unhappy and sorrowing due to this attachment to the world and its objects. Now, through the grace of our Lord, he has attained a more beautiful place, than the heavens, i.e. this world of Sutala, where he lives with total devotion to our Lord and happiness, remembering our Lord at all times! King Bali remembering the grace and love of our Lord got so much "Bhakthi" (devotion) to our Lord, that he became overwhelmed with this emotion of devotion to our Lord. He got indescribable "bliss" after getting the "Darsan" of our Lord. This "bliss" had also filled up his heart. Due to this, he gave up the negative qualities of laziness etc. and he got up quickly and prostrated to our Lord!

Our Lord had cut away the hands of Bāna, who was the son of king Bali. Was it that, due to this reason, king Bali did not do these “prostrations”, with a full loving heart? This doubt is removed by telling that, “Not at all! King Bali, with full devotion came there to do “prostrations”, with his entire family and not by himself only!”

Through the next verse, the “worship” done by king Bali is being described. (Note: Through the 35<sup>th</sup> verse, the worship of the Lord through his “mind” (Maanasi) was told. Through the 36<sup>th</sup> and 37<sup>th</sup> verses, his “bodily” worship is explained, and through the 38<sup>th</sup> verse, the “worship” of our Lord was done through his “words”.

तयोःसमानीय वरासनं मुदा निविष्टयोस्तत्र महात्मनोस्तयोः ।  
दधार पादाववनिज्य तज्जलं सवृन्द आब्रह्मपुनद्यदम्बु ह ॥३६॥

**VERSE 36 Meaning:** “King Bali brought very beautiful seats for both our Lord and Sri Balarama. When both of them were comfortably seated, King Bali washed their holy feet. This water is purifying for this entire Universe from Lord Brahma onwards! Hence, king Bali and the members of his family sprinkled this water on their heads!”

**श्रीसुबोधिनी:** मुदेत्युभयत्र सबन्धः। आसनस्याग्रहणे पुनर्भयं संभावितं स्यात्, अत आह निविष्टयोस्तत्रेति, तत्रासने उपविष्टयोः सतोः। महात्मत्वात् निःशङ्कतया तत्रोपवेशनम्। अन्यथा बद्धस्य गृहे प्रभुः सशङ्को भवति। तदा तत्पादाववनिज्य चरणोदकं सकुटुम्बः दधार। तस्य माहात्म्यमाह यदम्बु गङ्गारूपमाब्रह्म ब्रह्मलोकमारभ्य पातालपर्यन्तं पुनातीति आब्रह्मपुनत् हेत्याश्चर्यं। कथमन्यस्य शेषभावं प्राप्तं अन्यस्य शोधकमिति ॥३६॥

**SRI SUBODHINI:** The word “Muda” (very happy) is connected with both of them i.e. on the visit of our Lord and Sri Balarama, king Bali became very happy and



having given up his fear, he brought beautiful seats for our Lord, who sat on them. The Lord also exhibited his courage and happiness to king Bali, whom He had put in "bondage" earlier. He had now entered his house, and had sat on the seats offered by king Bali, without any hesitation! In this way, our Lord exhibited His glory (Mahatmyam), love and bliss (Aananda). Otherwise, usually one gets a little hesitation and doubt to enter into the house of someone, whom, one had got "bound" earlier! But this did not happen.

King Bali washed the Holy Feet of our Lords, and along with the members of his family, he sprinkled this holy water on his and others' "heads"! The glory of this holy water is being explained. That, this water was like the holy Ganga river, and it is capable of purifying this entire Universe, from the world of Lord Brahma to the lowest region of Paatala world. The word "Ha" (ah!) has been used to indicate "wonder", that this "holy water", continued to purify everyone (usually the water used to wash one's feet is considered as unusable and thrown away).

समर्हयामास स तौ विभूतिभिर्महार्हवस्त्राभरणानुलेपनैः ।  
स्नग्धूपदीपामृतभक्षणादिभिः स्वगोत्रवित्तात्मसमर्पणेन च ॥३७॥

**VERSE 37 Meaning:** "King Bali worshipped our Lord and Sri Balarama with exquisite clothes, ornaments, fragrant pastes, betel leaves and nuts, lamps and nectarine food and with various other types of honour and materials. He consecrated to our Lord all of his wealth, body, mind, family and everything else."

श्रीसुबोधिनी: ततः पुष्पादिभिः समर्हयामास। महार्हाणि  
वस्त्राण्याभरणानि च अनुलेपनानि च चतुःसमादीनि तथा स्नग्धूपदीपाः।  
अमृतममृतमयानि वा भक्ष्याणि। आदिशब्देन ताम्बूलाद्युपचारा गृह्यन्ते।

नैतावता साधारणधर्मेण भगवांस्तुष्यतीति स्वगोत्रवित्तात्मसमर्पणं च कृतवान्।  
आत्मीयाः धनं देहश्चेति त्रितय एव सर्वानुप्रवेशः ॥३७॥

ननु दैत्योऽयं कथमेव भगवद्भक्त इति चेत् तत्राह स इन्द्रसेन इति।

**SRI SUBODHINI:** He, worshipped our Lord, later with flowers and other materials. He offered very valuable clothes, ornaments, saffron-Kasturi — sandal paste and Agar mixed paste. He offered Dhoop and waved “lamps” in honour of our Lords. He made them have nectarine delectable food. The word “Aadi” (such as) denotes betel leaves, nuts etc. As the Lord does not get pleased with all these, he now offered at the feet of our Lord, his entire family, wealth, his body and everything else in total and complete devotion. In this way, he gave up his entire wealth and possessions.

How did this demon Bali become a devotee of our Lord. This is answered through the next verse.

स इन्द्रसेनो भगवत्पदाम्बुजं बिभ्रन्मुहुः प्रेमविभिन्नया धिया ।  
उवाच हानन्दकलाकुलेक्षणः प्रहृष्टरोमा नृप गद्गदाक्षरम् ॥३८॥

**VERSE 38 Meaning:** “Oh king! Emotionally inspired through his love and devotion to our Lord, King Bali, again and again, established the holy lotus like feet of our Lord, in his heart. His eyes got filled up with the tears of bliss. He got intense horippillation in his body and with a throat and voice choked with love and gratitude, king Bali began to speak.”

श्रीसुबोधिनीः इन्द्रस्येव सेना यस्येति। इन्द्र उत्तमसत्त्वांशः, तस्येन्द्रियादिसामग्री अत्यन्तं भगवत्परा, तथास्यापीत्यर्थः। बाह्यसेनापि तथैवेति ज्ञातव्यम्। महत्त्वमपि सूच्यते। तादृशोऽपि भगवत्पदाम्बुज बिभ्रद्भस्तद्वयेन, पश्चान्मुहुः प्रेमविभिन्नया धिया च बिभ्रदुवाच। वचनस्यान्यानीन्द्रियाणि सहायभूतान्याह आनन्दकलाकुलेक्षणः, प्रहृष्टरोमा, गद्गदाक्षरः, इन्द्रियाणां,

देहस्य, वाचश्च वैकल्यं निरूपितम् ॥३८॥

एवं परमभक्तियुक्तः भगवतः षड्गुणप्रतिपादकैः भगवत्प्रतिपादकेन च सप्तभिः स्तुत्वा प्रार्थयते नमोऽनन्तायेत्यष्टभिः श्लोकैः। आदौ भगवत ऐश्वर्यं स्मृत्वा नमस्यति नमोऽनन्तायेति।

**SRI SUBODHINI:** King Bali has been called as "Indrasena". The purport of this is, that king Bali had the quality of "Satwa" in him, which Indra also possessed. Due to this, his "senses" were very much devoted to our Lord, as those of Indra's also. His external "service" (Seva) also showed his intense devotion to our Lord. Despite having the stature and glory of "Indra", king Bali held the lotus feet of our Lord, through his hands and told again and again, with an intellect fully charged with the love and devotion for our Lord. In this, his "words" and other senses, became helpful e.g. His eyes got filled up with tears of bliss and joy, he felt horripilation in his body. His "words" came out, in a pausing way, due to the choking emotion. In this way, the loving distress of his senses, body and words have been described.

King Bali with intense devotion to our Lord, now praised our Lord, in 7 verses, which outlines the glory of our Lord and His "qualities" (Gunas). Later through 8 verses, he prayed to our Lord. In the first instance, through the following verse he "prostrates" to our Lord, after remembering the "Aishwaryam" (opulence) of our Lord.

बलिरुवाच—

नमोऽनन्ताय बृहते नमः कृष्णाय वेधसे ।

सांख्ययोगवितानाय ब्रह्मणे परमात्मने ॥३९॥

**VERSE 39 Meaning:** “King Bali said, “I am prostrating to You, Oh Lord! — of the divine form of the great Anantha (Aadisesha), who holds this entire Universe in one part of his hood! Oh Lord! Sri Krishna! You are the creator and provider for this Universe! You are the inspirer and originator of the Sankhya system, the supreme “Aatma” (Paramaatma) and the supreme Brahman! I am prostrating to You.”

श्रीसुबोधिनी: ईश्वरः स एव यो न केनापि परिच्छिद्यते। अयं च देशकालापरिच्छिन्नः। किं च। स एव समर्थो यो महान् भवति तदाह बृहते इति। बलभद्रनमस्कारो वा। अयमनन्त इति शेषः प्रादुर्भूतः। स एव बृहत् ब्रह्मेति। स एवेश्वरो यो नित्यानन्दः स कृष्णः। यश्च जगत्कर्ता तदाह वेधसे इति। जगत्कर्तृ मुख्यं ब्रह्मेति भगवत एव विशेषणम्। शास्त्रयोनित्वमपि ब्रह्मलक्षणमिति विशेषसिद्धान्तप्रतिपादकत्वेन माहात्म्यमाह सांख्ययोग-योर्वितानाय विस्तारहेतवे। तत्र हेतुमिव वदन् सिद्धान्तान्तरकर्तृत्वमाह ब्रह्मणे परमात्मन इति। ब्रह्मत्वाद्देतदर्थरूपत्वम्। परमात्मन इति वैष्णवशैवसिद्धान्त-प्रवर्तकत्वं तदर्थप्रतिपादकत्वं च। सांख्या ज्ञानप्रधाना इति ब्रह्मपराः। योगिनस्तु परमात्मध्यानपरा इति तद्वितानकर्तृत्वं सिद्धयति। अनेन शास्त्रदृष्ट्या ज्ञानम्, ध्यानेन च ज्ञानं भगवतः ॥३९॥

न तु भगवत्साक्षात्कारः कस्यचिद्भवति। स मम जात इति केवलं भगवद्दीर्येणैव तद्भवतीति भगवद्दीर्यं समथयन्नाह दर्शनं वां हि भूतानामिति।

**SRI SUBODHINI:** He only is the “Ishwara” (the Lord of the Universe) who cannot be brought under one’s control or power. The Lord is beyond the “limiting” factors of both “space” (Desa) and “time” (Kaala). Especially, the Lord only is “omnipotent” and “all capable” (Samartha)! As the Lord is the “highest and the greatest”, He is hailed as “BRIHATE”. We may construe that this “Pranam” (prostration) has been done to Sri Balarama. Sri Balarama is “Anantha” i.e. the

Aadishesha has manifested himself in this form of Sri Balarama. He is the "biggest" and the Supreme Brahman also. He is the Lord of the Universe (Vedhase). He is called as "Bhagawan", as He is the creator of this Universe, the most important and principal Supreme Brahman!

The other quality of this highest truth of Brahman is, that this is explained through the holy scriptures. In this way, by explaining the special principles (Siddhantha), the glory of our Lord is being described. That our Lord Sri Krishna is the cause for the origin and development of the Sankhya and Yoga systems of spiritual sciences. He is also the "cause" for the origin and development of other principles and systems also.

The Lord is addressed as "Brahmane! Paramaatma!" — Being the supreme Brahman, Oh Lord! You are the holy Vedas and their "meanings" too! Being the "Paramaatma" (the Supreme Aatma), Oh Lord! You are the "inspirer and controller" of the Vaishnava and the Saiva systems of philosophy. Oh Lord! You are the provider of the true meaning of these systems of the philosophies. The Sankhya philosophy has "Jnana" (knowledge) as it's main "principle" (Jnanapradhan), and it expounds the supreme Brahman as "Para" (beyond). As regards the "Yogi", he engages himself in the meditation on "Paramaatma" (the supreme soul). This "system" also originated, and is provided for by our Lord only. In this way, through the realization of the scriptures, through "Jnana" (knowledge) and "meditation" (Dhyana), the "supreme knowledge" and realization of our Lord takes place.

"The actual "Darsan" of our Lord is not possible for anyone. But it has happened to me. This "Darsan"

has been blessed on to me through the power of "Aishwaryam" (opulence) of our Lord and His grace. Hence, king Bali, is describing the quality of "Aishwaryam" (opulence) of our Lord, through the next verse.

दर्शनं वां हि भूतानां दुःप्रापं चातिदुर्लभम् ।

रजस्तमःस्वभावानां यन्नः प्राप्तौ यदृच्छया ॥४०॥

**VERSE 40 Meaning:** "Your "Darsan" (vision) is very rare for all beings. But, those, on whom You shower your grace, get this "Darsan" automatically, like us (including me), who have the qualities of "Rajas" and "Tamas", But have attained your "Darsan" in this accidental manner!"

**श्रीसुबोधिनी:** ये उत्पद्यन्ते प्रवाहे तेषामुत्पत्तिविरोधित्वाद्भगवद्दर्शनं दुर्लभम्। वां ब्रह्मपरब्रह्मणोः। स्वक्रियया प्राप्य दुःखेनापि यन्न भवति तद्दुःप्रापम्। देवादिवरेणापि यन्न लभ्यं तद् दुर्लभं चकारात्सर्वसाधनैरप्यलभ्यता निरूपिता। तत्र हेतुः रजस्तमःस्वभावानामिति। राजसानां दुःप्रापम्। तामसानां दुर्लभम्। राजसानामपि केषांचिद् दुर्लभमिति चकारः। एतादृशावपि नोऽस्माकं रजस्तमःस्वभावानां यद्यकस्मात् प्राप्तौ। तत्र हेतुर्यदृच्छैव ॥४०॥

कथं राजसतामसानां दुर्लभमित्यत्र हेतुमाह श्लोकद्वयेन दैत्यदानवगन्धर्वा इति।

**SRI SUBODHINI:** Those, who are caught up in the "flow" of this "Samsāra" of births and deaths, are not able to get the "Darsan" of our Lord (i.e. it is rare), because it would violate the principles of their "creation" (i.e. they are caught in the web of desires and do not deserve to attain this "Darsan"). "Your Darsan — of both the "Brahman" and the "Supreme Brahman" — is attainable only, through very difficult efforts and passing through much sorrow (due to these efforts). This

“Darsan” cannot be attained even through the “boons”, which one may receive even from the celestial deities and others. HENCE YOUR “DARSAN” IS RARE! The word “Cha” (and), indicates, that even by completing the various “efforts” (Sādhana) of all types, this “Darsan” of our Lord is not possible to be attained.

What is the reason for such a “Darsan” of our Lord, to be “rare” and “unattainable”? It is said, that usually, all the “beings” (i.e. all living beings) are of the quality of “Rajas” and “Tamas” only. The “Rajasik” people do not desire to “attain” the “Darsan” of our Lord. As for the “Tamasik” people, it is “rare” indeed, for them to get this “Darsan” of our Lord.

The word “Cha” is used to indicate, that though it is “rare” for the Rajasik persons also to attain this “Darsan” of our Lord, even then, “Oh Lord! You have fortunately and accidentally have given us your “Darsan” to all of us, who do not deserve to have this “Darsan”, as we are all both “Rajasik and Tamasik” in our nature. (“Rajas” means action and dynamism as against Satwa, which indicates harmony. “Tamas” means lethargy and ignorance). THE REASON FOR OUR GETTING THIS “DARSAN” IS YOUR WILL AND DESIRE, BASED ON YOUR GRACE AND COMPASSION!

Why and how is it very rare for the “Rajasik and Tamasik” persons, to have the “Darsan” of our Lord? The reasons are explained through the next two verses.

दैत्यदानवगन्धर्वाः सिद्धविद्याधरचारणाः ।

यक्षरक्षःपिशाचाश्च भूतप्रमथनायकाः ॥४१॥

**VERSE 41 Meaning:** “The demons, the Asuras, the Gandharvas, the Siddhas, the Vidhyadharas, the Chāranaas,

“The actual “Darsan” of our Lord is not possible for anyone. But it has happened to me. This “Darsan”



the Yakshas, the Rākshasas, the Pisachaas (Manes), the Bhoots, the Pramathas and their leaders.....”

श्रीसुबोधिनीः दैत्यदानवगन्धर्वा इति राजसे गुणभेदः। सिद्धविद्या-  
ध्वचरणाश्च द्वितीयाः तामसराजसाः। यक्षरक्षः पिशाचास्तामसाः।  
भूतप्रमथनायकास्तामसतामसाः। प्रमथा महादेवगणाः, तयोर्वा नायकास्तृतीयाः  
॥४१॥

एवं सर्वान् गणयित्वा तेषां स्वरूपमाह विशुद्धसत्त्वधाम्नीति।

**SRI SUBODHINI:** The demons, the Asuraas and the Gandharvaas have in them, the “Rajasik” quality, either high or low in measure. The Siddhas, Vidhyadharas and the Chāranaas have both Rajas and Tamas qualities in them. The Yakshas, Rākshasas and the Pisachaas are all “Tamasik” in nature. The Bhoots, Pramathas and their leaders are “Tamas — Tamasik” only. The “Pramathas” are the retinue (Gana) of Lord Siva. The “Nāyak” (leader) referred to in this verse, pertain to both “Bhoots” and the “Pramathas”.

In this way, after counting everyone, their “nature” is being described, through the next verse.

विशुद्धसत्त्वधाम्न्यद्धा त्वयि शास्त्रशरीरिणि ।

नित्यं निबद्धवैरास्ते वयं चान्ये च तादृशाः ॥४२॥

**VERSE 42 Meaning:** “Thus, all these persons and beings are always inimical and opposing to us and to the beings (i.e. others), who have the divine forms of highly pure and sacred Satwa quality and also those, who have secured their “bodies” through the scriptures. They oppose and hate You also, Oh Lord! at all time!”

श्रीसुबोधिनीः भगवत आत्मत्वेऽपि उपाधि गुणैर्नैव विरोधः। किंच।  
भगवान् वेदादिशास्त्रं कृतवान्। ते च लोकप्रधानाः अत उभयेषां विरोधो  
युक्त इत्याह शास्त्रशरीरिणीति शास्त्रैकसमधिगम्यशरीरयुक्ते। अत एव

नित्यं निबद्धवैराः, ते पूर्वोक्ताः, वयं च। यद्यप्यस्माकमिन्द्रियादिवर्गः  
सात्त्विकः तथापि देहो राजस एवेति भिन्नतया गणयति। अन्ये च तथा  
ब्राह्मणाः। चकारात्संबन्धिनश्च ॥४२॥

ननु ते चेद् द्वेषिणस्तदा तेषां नरकपात इति 'आसुरीं योनिमापन्नाः' इति  
वाक्यानुसारेण कदाचिदप्यमुक्तौ कथं भगवान् सर्वात्मेति चेत्, तत्र मुख्य  
सिद्धान्तमाह केचनोद्बद्धवैरेणेति।

**SRI SUBODHINI:** Our Lord is the "Aatma" of everyone. Even then, due to the "Upadhi" (the imposed quality) only, there is "hatred and opposition" (Virodha). It is our Lord, who has created all these scriptures, such as the Vedas. which emphasize much, on the "world and it's life". Hence, there is a "seeming" opposition between the two!, although this is inappropriate! Hence, it is said, that those "bodies", which can be secured only through the scrupulous following of the scriptures and us, have "permanent enmity" with those beings described in the last verse (no.41). Though our "senses" are "Satwik", our "bodies" are "Rajasik" only, by nature. Hence king Bali is counting himself as separate. The "others" refers to the "Brahmins". The word "Cha" (and) used indicates all those, who are related to these "Brahmins".

With such a situation i.e. they hate our Lord and His devotees, they are bound to fall into "hell" (Naraka). The Gita says, "having attained the lives of Asuraas (demons)" — as per this saying, they may remain in "hell" only on a permanent basis. If this is so, how can we consider our Lord as the "Aatma" of everyone? Answering this, the following verse is given.

केचनोद्बद्धवैरेण भक्त्या केचन कामतः ।

न तथा सत्त्वसंरब्धाः संनिकृष्टाः सुरादयः ॥४३॥

**VERSE 43 Meaning:** “Like the countless persons who have attained your divine nature through enmity, many through Bhakthi (devotion), many through “desires”, in the same way, the celestial beings, with their “Satwik” quality cannot attain your divine self and nature.”

श्रीसुबोधिनी: त्रिविधा लोकाः लौकिकाः। तत्र तामसाः उद्वेगवैरेण  
त्वां जानन्ति प्राप्नुवन्ति वा। सात्त्विका भक्त्या, राजसाः कामतः, तथा  
वैदिकाः सात्त्विकाः सत्त्वेन संख्याः सत्त्वगुणेन साहंकारेण कर्मस्वाविष्टचित्ताः  
सुरादयोऽपि ॥४३॥

इदमित्थमिति।

**SRI SUBODHINI:** The “worldly” human beings (i.e. of this world) are either Satwik, Rajasik or Tamasik in nature i.e. in these three ways. “In this, the “Tamasik” persons attain You, Oh Lord! through a very cruel and harsh devotional practice (Ghorabhakthi). The “Satwik” persons attain You, through the harmonious “Bhakthi” and the “Rajasik” persons attain You through “desires”! They “realize” You in this way! The “Satwik” celestial beings, puffed up with their “ego” (of being “Satwik”), get attached to various “actions”, and in this way, even these “Satwik” persons cannot attain your “Darsan”.

Through the following verse, it is told.....

इदमित्थमिति प्रायस्त्व योगेश्वरेश्वर ।

न विदन्त्यपि योगेशा योगमायां कुतो वयम् ॥४४॥

**VERSE 44 Meaning:** “Oh! Lord of all the Lords of the Yogis! This is all due to your “Yogamāya” (power of illusion), and this is done by You, in this way! Your “actions” can never be understood even by the masters of Yoga! When this is so, how can we ever hope to understand all this?”

श्रीसुबोधिनीः प्रायेण ते योगमायां न विदन्ति कुतो वयं न लौकिका न वैदिकाः निषिद्धभावनयाऽधःपतिताः। योगेश्वरेश्वर इति संबोधनात् भोगाभिनिविष्टाः देवा मा जानन्तु। योगेश्वरा ज्ञास्यन्तीति तान्निषेधति योगेशा अपि ॥४४॥

एवं भगवतो माहात्म्यं स्वस्यानधिकारं च निरूप्य अनधिकारिणा भगवदाज्ञाव्यतिरेकेण परित्यागः कर्तुमशक्य इत्याज्ञां प्रार्थयते तन्नः प्रसीदेति।

**SRI SUBODHINI:** "Oh! Lord of fall the masters of Yoga! No one is able to understand your "Yogamāya" (power of illusion), not even the Lords of Yogas. We, after all, are not even "worldly" (i.e. we are demons and not "humans") or "Vedic" in nature. As we are attached to the performance of those "actions", which are prohibited in the Vedas, we have attained the depths of our "fall". Hence how can we ever hope to understand or realize You?"

The term, "the Lord of all the masters of Yoga" is used to indicate, that not only the celestial beings are unable to realize our Lord, due to their attachment to the "celestial pleasures", but even the "masters of Yoga" are unable to realize our Lord. "Even the masters of Yoga cannot also understand our Lord" (YOGESAMAPI NA JAANANTHI).

In this way, after explaining about the glory of our Lord and his own "deserving" status, king Bali says, that those persons, who do not have the "deserving" nature and "authority" cannot "give up" totally, without the "order and will" of our Lord. Hence, through the following verse, he prays for the "order" (blessing) from our Lord.

तत्रः प्रसीद निरपेक्षविमृग्य युष्म-

त्पादारविन्दधिषणान्यगृहान्धकूपात् ।

निःक्रम्य विश्वशरणाङ्घ्र्युपलब्धवृत्तिः

शान्तो यथैक उत सर्वसखश्चरामि ॥४५॥

**VERSE 45 Meaning:** “Hence, Oh Lord! please bless us with your compassionate grace, through the strength of which grace, I am able to get out of that house, which is like a blind dark well, in which the refuge in your lotus feet is not present – the holy feet which are sought after by the devotees, who are “desireless”. Let me be blessed by You, Oh Lord! with any livelihood through such saintly Mahatmas, who have taken total refuge in You, who is the refuge and protector for this entire Universe. Through this, Oh Lord! let me attain a peaceful mind and become interested in the welfare of everyone, while roaming alone in this Universe!”

श्रीसुबोधिनीः ननु किमिति परित्यागः प्रार्थ्यते तत्राह हे निरपेक्षविमृग्येति। निरपेक्षा ये सर्वतः तेषामेव विमृग्येति। अनेन गृहे स्थितस्य शूद्रस्येव वेदोच्चारणमिव भगवदन्वेषणं निषिद्धमिति ज्ञापितम्। साक्षादपि गृहस्थस्य भगवदन्वेषणं नास्तीत्याह युष्मत्पादारविन्दधिषणान्य-गृहान्धकूपादिति युष्मत्पादारविन्दे धिषणा येषां तेभ्यो ये अन्ये तेषामेव गृहं तदन्धकूपप्रायमेव भवति। भगवच्चरणारविन्दस्मृतिप्रकाशाभावात्। अत एव तस्माद्विनिःक्रम्य तादृशमस्मद्गृहं दैत्याक्रान्तमिति। चरामीति प्रार्थना। नन्वन्नाद्यभावात् कथं चरणं सेत्स्यतीति चेत् तत्राह विश्वशरणाङ्घ्र्युपलब्ध-वृत्तिरिति विश्वस्यापि शरणभूते अङ्घ्री येषां तेषां परिभ्रमणेन सर्व एव संसारिणः गृहं त्यक्त्वा क्षणमप्यन्यत्र गन्तुमशक्ताः तेऽपि कृतार्था भवन्तीति सन्तो विश्वशरणाङ्घ्र्यो भवन्ति तैः कृत्वा लब्धा उपजीविका वृत्तिर्भवति, ‘ता ये पिबन्त्यवितृषो नृप गाढकर्णैः’ इति प्रकारेण। एवं सद्भिर्बाध्यां निवृत्तायामान्तरदोषोऽपि निवृत्तो भविष्यतीत्याह शान्त इति। यथा यथावत्

एकः परमहंसो यथेति वा तथा भविष्यामि, बाह्याभ्यन्तरदोषस्य निवृत्तत्वात्।  
 एवं कियत्कालं परिभ्रमणेन उत सर्वसखोऽपि भविष्यामि तथा सन्।  
 एतत्सर्वं गृहपरित्यागव्यतिरेकेण न भवतीति गृहे उद्दिग्धो भगवन्तं प्रार्थयते।  
 एतत्कालान्तरकृत्यम् ॥४५॥

सांप्रतं किं कर्तव्यमिति विज्ञापयति शाध्यस्मानिति।

**SRI SUBODHINI:** Why is king Bali praying for this type of "renunciation"? On this, it is said, that our Lord is sought after and searched for, only by the devotees, who have conquered all their "desires". The house, where the lotus feet of our Lord are not established as the highest refuge, this house is compared to a "dark deep blind well" — as here, the "brilliance" (Prakāsh) of our Lord's lotus feet is not present. In this "dark house", like it is prohibited to teach "Vedas" to the "Sudras", in the same way, in this "deep dark blind well", the "search" for our Lord is prohibited. King Bali, here, has told that "our house, due to it's "demoniac" nature is really a "dark blind well" only. In fact, it is a great welfare and useful to, at first, get out of this "deep well". "Only after getting out of this well, I will be able to attain You, Oh Lord! after searching for You!" If someone were to ask king Bali, as to how, he will arrange for his food etc. and without this, how can he ever hope to attain our Lord's holy feet? Answering this, king Bali says, "I will take refuge in those devotees of our Lord, who have taken refuge in our Lord Sri Krishna and through this, my "livelihood" will be automatically provided for! These devotees always, without hiding their desire, drink the nectar of the words about our Lord, sung by these "desireless" Mahatmaas! I will destroy the "blemish" in my inner mind and will attain great "peace"! through this, the "blemish" of both the "inner and outer" bodies

get removed (i.e. destroyed). Later, like the mendicant monk (Paramahansa) roams around freely, single, without any care or anxiety, I will also live and roam. Due to this, I will merge myself in all and become "everything and everybody". All this cannot be achieved, without giving up the "house". Hence, due to the difficulties experienced by him, in his "house", king Bali has prayed to our Lord for help and grace.

The above prayer is for the sake of blessings to be conferred for another "time". What is to be done now? This is prayed for by king Bali, through the following verse.

शाध्यस्मानीशितव्येश निष्पापान्कुरु नः प्रभो ।

पुमान् यच्छ्रद्धया तिष्ठंश्चोदनाया विमुच्यते ॥४६॥

**VERSE 46 Meaning:** "Oh Lord! Oh Lord! who deserves to order all of us! Oh! Lord of all of us, the Jeevas! Kindly make us sinless! As the devotee, who sincerely follows the path of your "orders", is only able to get released from the bondage of rules as prescribed in the scriptures."

**श्रीसुबोधिनी:** ननु यथाशास्त्रमेव कर्तव्यम्। अभ्यागता वयं कथमाज्ञापयिष्याम इति चेत् तत्राह हे ईशितव्येशेति ईशितव्या एव वयं सर्वे जीवाः तेषां त्वमेवेशः, अतस्त्वया आज्ञापनीयाः। ननु विशेषतः किमिति प्रार्थ्यते, तत्र बीजमाह पुमान् यच्छ्रद्धया तिष्ठन्निति। चोदनाया विधिनियोगान्निवर्तत इत्यर्थः ॥४६॥

प्रथमवाक्ये अनङ्गीकारमिव ज्ञापयन् द्वितीयस्योत्तरं वक्तुं प्रसङ्गमाह आसन् मरीचेः षट् पुत्रा इति।

**SRI SUBODHINI:** It is necessary for everyone to do that only, which is prescribed in the holy scriptures. King Bali says that, "We are the Jeevas and our right



is to follow the "orders" of our Lord only." Oh Lord! You are the Lord of all of us, the Jeevas! Hence, You should give us your orders! We have authority only to accept "orders"! "Why did king Bali ask for this type of "special orders"? Answering this, it is said that "A DEVOTEE WHO FOLLOWS SINCERELY THE ORDERS OF OUR LORD IS ABLE TO GET RELEASED FROM THE "BONDAGE" OF RULES AS PRESCRIBED BY THE SCRIPTURES.

King Bali had prayed for an order from the Lord, so that he can "renounce" totally! It appears, that our Lord did not approve of this "prayer". Hence, our Lord as per the next verse, speaks about another event, with a view to give an answer!

श्रीभगवानुवाच -

आसन्मरीचेः षट् पुत्रा ऊर्णायां प्रथमेऽन्तरे ।

देवाः कं जहसुर्वीक्ष्य सुतां यभितुमुद्यतम् ॥४७॥

**VERSE 47 Meaning:** "Our Lord Sri Krishna said, "In the olden days (Kalpa), Marichi had 6 sons from his wife Oorna. These 6 sons laughed out (in derision) at Lord Brahma, who was trying to enjoy his own daughter! (Vaani = words, considered as daughter and wife of Lord Brahma)."

श्रीसुबोधिनीः प्रथमकल्पे अतीतब्रह्मकल्पे, मरीचेः ऊर्णा नाम पत्नी अभूत्। यथेदानीं कला। तस्याः षडिन्द्रियदेवा इव पुत्रा जाताः। प्रथमकल्पे यदन्तरं मन्वन्तरं, त एवैत इति वक्तुं तेषामपराधमाह देवाः कं जहसुर्वीक्ष्येति॥ 'वाचं दुहितरं तन्वीम्' इति यन्निरूपितं तेन प्रकारेण सुतां यभितुं संभोक्तुमुद्यतं कं ब्रह्माणं जहसुः। ॥४७॥

कामो भगवान् तेन प्रेरितः तत्सेवार्थं वा प्रवृत्तो निःकपटः शुद्ध एव। परं ये तत्सिद्धान्तानभिज्ञाः ते तत्रोपहासं कुर्वन्तः भक्तोपहासका इवासुरीं योनिं प्राप्नुवन्ति तेनेति।

**SRI SUBODHINI:** Marichi, in this aeon (Kalpa) has a wife by the name of Kala. In the earlier aeon (Kalpa) the name of his wife was Oorna! He had 6 sons, who were equal to the celestials. They committed an offence and were seen sitting there in Sutala. What was their crime or offence? They laughed out at Lord Brahma. Why? They laughed at Lord Brahma as he was engaged in trying to enjoy his daughter Saraswati in the form of his own "words" (Vaani).

This "inspiration" for such an action was done by our Lord only. Lord Brahma was only doing the Seva to our Lord and hence, He is considered as flawless and pure. But those, who do not either understand nor appreciate this event/situation, would definitely laugh out in derision at Lord Brahma. It is said that those, who make fun of our Lord's devotees will attain birth in "demoniac births". These 6 boys also attained this state. This is being explained through the next two verses.

तेनासुरीमगन्योनिमधुनावद्यकर्मणा ।

हिरण्यकशिपोर्जाता नीतास्ते योगमायया ॥४८॥

देवक्या उदरे जाता राजन्कंसविहिंसिताः ।

सा तान् शोचत्यात्मजान् स्वांस्त इमेऽध्यासतेऽन्तिके ॥४९॥

**VERSES 48 and 49 Meaning:** "Due to this "offence", they took birth as demons. On doing actions which were sinful as demons also, they were born in the family of Hiranyakasipu. From here, Yogamāya took them out, and put them in the "womb" of mother Devaki. Later all these 6 boys were killed by Kamsa. Now Devaki is mourning the death of her sons and all these 6 boys are seen sitting along with You!"

श्रीसुबोधिनीः तेनेमामासुरीं योनिं प्राप्ताः। तावतापि भगवदपराधो न शान्त इति अधुना आसुर्योनौ उपहासफलत्वेन प्राप्तायामवद्यं कर्म कृतवन्तः। तेनावद्यकर्मणा हिरण्यकशिपोर्भगवद्विमुखात् कस्यांचिज्जाताः। ततस्ते योगमायया देवक्या उदरे विद्यमानमरिषड्वर्गं दूरीकर्तुं 'दोषेणैव दोषो हन्तव्यः' इति योगमायया देवक्या उदरे नीताः। राजन्निति राजसत्वात्तवाज्ञानं न दोषाय। ततः कंसेन विहिंसिताः विशेषेण मारिताः। एवं तेषां वारत्रयं दण्डो जातः, त्रिसत्यो भगवानिति। इदानीमस्मन्माता तान् दोषहारकान्, अत एव स्वान् आत्मजानीति पुत्रा एते ममेति तान् शोचति। ते पुनरत्रैव हिरण्यकशिपुवशत्वात् ते अन्तिके आसते ॥४८-४९॥

एवं तेषां वृत्तान्तमुक्त्वा तत्र कर्तव्यमाह इत एतान् प्रणेष्ट्याम इति।

**SRI SUBODHINI:** Due to the "offence" committed, these 6 sons of Marichi had to take "demoniac" births. Even then, this offence committed against the Lord of the Universe, Lord Brahma did not get expiated or peaceful. When they were "demons", they continued to commit "heinous" deeds and hence, they had to be born in the family of Hiranyakasipu, who hated our Lord Sri Narayana! Later, Yogamāya of our Lord, brought them into the "stomach" of mother Devaki. This was done with a view to destroy the presence of 6 enemies (bad faces) in the stomach of mother Devaki (as poison is destroyed, only through poison). "Oh king! This addressal has been made to indicate that, "You are not aware of this. Hence, you have no "blemish" on this score! You are also having the quality of "Rajas". Hence you cannot be blamed for this "ignorance" about these 6 boys, who are sitting with you.

Later, Kamsa killed all of them. Our Lord symbolizes "the three truths". Hence these boys got "punishment" for 3 times. Now they have been purified of their "offence". At present our mother Devaki is observing

sorrow for the sake of these “blemish free” boys — as she is thinking, that these are her children only. Because, they were born in the family of Hiranyakasipu, they are seen sitting with you only.”

In this way, after speaking about these 6 boys, our Lord now speaks about the tasks to be achieved for them, through the next verse.

इत एतान्प्रणेष्ट्यामो मातृशोकापनुत्तये ।

ततः शापविनिर्मुक्ता लोकंयास्यन्ति विज्वराः ॥५०॥

**VERSE 50 Meaning:** “We will take these boys from here with a view to remove the sorrow of our mother Devaki. Later on being released from the curse, these boys will get rid of their sorrow and go back to the abode of the sages.”

श्रीसुबोधिनीः प्रयोजनं मातृशोकापनुत्तिः। प्रसङ्गात्तेऽप्युद्धर्तव्या इत्याह  
ततः शापविनिर्मुक्ता इति। अस्मन्मातुः शोकापहरणात्तेषां शापापनोदः। ततो  
विज्वराः सन्तो ऋषिलोकं यास्यन्ति ॥५०॥

तेषां नामान्याह स्मरोद्गीथश्चेति।

**SRI SUBODHINI:** The reason for taking them away is to make mother Devaki happy, by removing her sorrow. Side by side, these 6 boys also will be redeemed. The sorrow of mother Devaki will be ended by meeting her sons. This will also enable them to get rid of their “curse”, and will get released from the effect of the curse. They will become “pure” as before, and their sorrow also will be removed. Later pure and pleasant, they will go back to their own abode of the sages.

Through the next verse, the names of these “boys” are being mentioned.

स्मरोदगीथः परिष्वङ्गः पतङ्गः क्षुद्रभृङ्गणी ।

षडिमे मत्प्रसादेन पुनर्यास्यन्ति सदगतिम् ॥५१॥

**VERSE 51 Meaning:** "Smara, Udgitha, Parishwangha, Patangha, Kshudrabhrita and Dhruni – these 6 boys, through My grace, will attain an exalted "Gati" (goal – fate) later."

**श्रीसुबोधिनी:** एकभावापन्नौ द्वौ स्मरो मानसः, उदगीथो घ्राणः, परिष्वङ्गः श्रोत्रम्, पतङ्गे नेत्रम्, क्षुद्रभृङ्गिहा, घृणिः स्पर्शः। ततो घृणा संजायते इति। चक्षुषा वा व्यत्यासः। षडिमे स्वकर्मणा नष्टा अपि मत्प्रसादेन पुनर्यास्यन्ति सदगतिम् ॥५१॥

अत एतान् देहीत्यनुक्तैव सेवकत्वं तस्य स्थिरीकृत्य तान् गृहीत्वा स्वयमेव निर्गत इत्याह इत्युक्तेति।

**SRI SUBODHINI:** Smara and Udgitha had attained the same "Bhāva" or attitude (nature). The boy "Smara" is the celestial deity of the "mind" and Udgitha is the celestial deity of the "nose"! Parishwangha is the deity of the "ears", and Patangha is the deity of the "eyes". Kshudrabhrita is the deity of the "tongue" and Dhruni is the deity of the sense of "touch" (sparsam). In this way both "eyes and touch" are always done together or used, and due to this, these two are interrelated. Their celestial deities are also inter-changeable! Thus, these 6 boys, though punished through their bad "actions", will be redeemed through "My grace and will attain "Satgati" (an exalted beneficial goal or fate).

Later, our Lord did not say to king Bali, to hand over these "boys" to Him. He brought them Himself and offered them to mother Devaki. He did not ask Bali for the reason, that the Lord had faith in King Bali as His own "servant", and the Lord desired to prove this. If

"offence". At present our mother Devaki is observing

this was not so, king Bali would have prevented the Lord from taking away these boys and the action of Bali in not obstructing the actions of our Lord denotes his faith, servanthship and devotion to our Lord.

इत्युक्त्वा तान्समादाय इन्द्रसेनेन पूजितौ ।

पुनर्द्वारवतीमेत्य मातुः पुत्रानयच्छताम् ॥५२॥

**VERSE 52 Meaning:** “After telling this story, king Bali (Indrasena) worshipped both the Lords and our Lord brought back these boys, without asking king Bali and came back to Dwaraka and offered the 6 sons to mother Devaki.”

श्रीसुबोधिनी: इन्द्रसेनत्वात् पूजां कृतवान्। येन मार्गेण गतौ तेनैव द्वारवतीमेत्य मातुः पुत्रान् तान् मात्रे अयच्छताम् ॥५२॥

**SRI SUBODHINI:** King Bali again worshipped our Lord. Our Lord came back to Dwarka in the same way, He had gone and offered the 6 “boys” to mother Devaki.

तान्दृष्ट्वा बालकान्देवी पुत्रस्नेहस्नुतस्तनी।

परिष्वज्याङ्गमारोप्य मूर्ध्न्यजिघ्रदभीक्ष्णशः ॥५३॥

**VERSE 53 Meaning:** “On seeing these boys mother Devaki got so much love for them, that milk began to ooze out of her bosom! She met them and took them on to her lap and kissed their forehead repeatedly.”

श्रीसुबोधिनी: ते च गुरुपुत्रन्यायेन पूर्वावस्थां प्रापयित्वा समानीता इति तान् बालकान् दृष्ट्वा पुत्रस्नेहेन स्नुतस्तनी जाता। ततः परिष्वज्याङ्गमारोप्य मूर्ध्न्यजिघ्रत्। अत्यन्तं स्नेहोभिव्यक्तः। अभीक्ष्णश इति स्नेहे विह्वलितत्वं सूचितम् ॥५३॥

**SRI SUBODHINI:** The Lord had made the “stature” of these boys also like that of the son of the Guru and brought them back. On seeing these boys, Devaki, out

of her love for her sons, began to experience so much joy, that milk began to ooze out of her bosom. Later, after meeting her sons, Devaki took them on to her lap and kissed their forehead repeatedly. In this way, she exhibited intense love and through her repeated "kissing" she expressed her blissful emotion.

अपाययत्तनं प्रीता सुतस्पर्शपरिसुतम् ।

मोहिता मायया विष्णोर्यया सृष्टिः प्रवर्तते ॥५४॥

**VERSE 54 Meaning:** "Mother Devaki, infatuated through the power of illusion (Māya) of our Lord Sri Vishnu, through whose power and will this creation functions, and very pleased now, began to breast-feed them, through her intense love for them."

श्रीसुबोधिनीः ततः स्तनमपाययत्। बालभावं दृढं कुर्वती प्रीता गतदुःखा, न केवल दुःखनिवृत्तिरेव किंतु सुखमपि जातमिति ज्ञापयति सुतस्पर्शपरिसुतमिति। सुतानां स्पर्शेन परितः सर्वाङ्गेभ्यः स्तुतम्। ननु भगवत्पुत्रायाः कथमेवमन्यत्र स्नेहः तत्राह मोहिता मायया विष्णोरिति। कथमन्यथा सृष्टिः प्रवर्तते। केचिदियमेव पूर्वमूर्णेत्याहुः ततः पूर्ववासनया तेषु स्नेहाधिक्यम् ॥५४॥

स्तनपानानन्तरं तेषां विवेकाद्युत्पत्त्या स्वलोकगतिमाह पीत्वामृतमयमिति द्वाभ्याम्।

**SRI SUBODHINI:** Later, mother Devaki "breast-fed" them. In this way, she became free of "sorrow", as her attitude of being the mother of these children was made safe through the "restoration" of her sons. Not only this, she also attained immense "bliss" through this. By the very "touch" of her "long lost" sons, her body came to express great joy, through her various parts. Our Shri Mahaprabhuji asks a question here, as to how mother Devaki could get so much love for her other 6



boys, when the Lord of the Universe Himself was her son and was also present before her? This is answered by saying, "She was infatuated with the "Māya" (illusory power) of Lord Vishnu". If she was not infatuated with this "illusion" power, how can the Lord's "creation" (Srishti) continue as per His will? Some people say, that mother Devaki was, earlier "Oorna" (the wife of Marichi) and she had the "impression" (Vaasna) of her earlier association, as mother to these boys, and hence she now, got more love to them!

Later, mother Devaki got her "discrimination and knowledge", and due to this, the six boys went back to their own "abode". This is made clear, through the next verse.

पीत्वामृतमयं तस्याः पीतशेषं गदाभृतः ।

नारायणाङ्गसंस्पर्शप्रतिलब्धात्मदर्शनाः ॥५५॥

**VERSE 55 Meaning:** "Mother Devaki "breast fed" our Lord Sri Krishna, and whatever milk was left over was drunk by these 6 boys. In this way, these boys got the Darsan of their "Aatma" due to the coming into contact with the holy body of our Lord."

**श्रीसुबोधिनी:** अमृतमयत्वं भगवदर्थं देवैस्तत्रामृतं स्थापितमिति। पीतशेषं गदाभृत इति पानं तु पूर्वं स्थापितम्। यदैव भगवन्तं स्मरति तदामृतं भगवानेव पिबतीति इत एव वा यदा प्रथमं समागतः। एतेषां स्वपदप्राप्तौ ज्ञानं हेतुः। तस्य हेतुत्रयं भगवदुच्छिष्टपानं, अमृतपानं नारायणाङ्गसंस्पर्शश्च। अत्र नारायणपदं धर्मावतारनारायणांशानिरुद्धचरित्रं ख्यापयति। तेन प्रतिलब्धमात्मदर्शनं येषाम् ॥५५॥

ततो ज्ञानशक्तिवत् क्रियाशक्तिरपि तेषामाविर्भूतेत्याह ते नमस्कृत्य गोविन्दमिति।

**SRI SUBODHINI:** For the sake of our Lord, mother Devaki had stored, in her bosom, "nectar" itself in the guise of her milk. Due to this, the bosom of mother Devaki had become nectarian in nature. Hence, in the first instance, our Lord drank her milk, and the balance of milk was drunk by these 6 boys. Whenever mother Devaki made our Lord remember, with a view to "breast feed" Him, then the Lord immediately came and used to drink this "nectar" from mother Devaki. Or, when our Lord had gone to Mathura, in the first instance, from Gokulam, then He used to drink this "nectar". To enable these boys to attain their original abode, it was necessary for them to attain "Jnana" (knowledge), which would only enable them to go back to their "abode" of the sages. These are three ways to attain this "Jnana" viz. (1) To drink that which is "left over" by our Lord. (2) The drinking of the "nectar" itself and (3) the coming into contact (or "touch") of our Lord Sri Narayana's body. Through the use of the holy name of "Sri Narayana", in this verse, the reference is made to our Lord's divine form of Sri Aniruddha, who is the incarnation of the divine aspect of "Dharma" (righteousness) of our Lord. Due to the above three reasons, these boys attained their own "original" divine forms.

Later, as they got the power of "Jnana", they also got the "power of action" (Kriyasakthi). This is being explained through the following verse.

ते नमस्कृत्य गोविन्दं देवकीं पितरं बलम् ।

मिषतां सर्वभूतानां ययुर्धाम विहायसा ॥५६॥

**VERSE 56 Meaning:** "These boys prostrated to our Lord Sri Govinda (Sri Krishna), to mother Devaki and

Vasudeva, to Sri Balarama and, when everyone was seeing them, they went back to their own abode very quickly.”

**श्रीसुबोधिनी:** आदौ स्वामिनं पश्चान्मातापितरौ तदनु बलभद्रं भगवत्साधनभूतम्। एवं चतुर्मूर्तिमिव भगवन्तं नमस्कृत्य सर्वसाक्षिकं विहायसा स्वधाम ययुः। एवं स्वतो गमनं जातमित्यर्थः ॥५६॥

ननु देवकीकामनापूर्त्यर्थं भगवता ते समानीताः। सा च कामना न क्षणमात्रेण पर्यवस्यति। अत एव शीघ्रं तेषां गमने को हेतुरिति चेत् तत्राह तं दृष्ट्वेति।

**SRI SUBODHINI:** In the first instance, they did their “prostrations” to our Lord. Later to their father mother, and to Sri Balabhadra, who is the instrument of action used by our Lord Sri Krishna. In this way, they prostrated to our Lord, as though they were prostrating to the “Lord with four forms” (Chaturmoorthi), and went back to their own abode, very quickly. They went there automatically.

Our Lord had brought them back alive, with a view to fulfill the desire of mother Devaki. Will it be that her desire did not get fulfilled because these sons remained with her only for a very little, short time? What was the reason for their going away so quickly? Through the next verse, all of these are answered and explained.

तं दृष्ट्वा देवकी देवी मृतागमननिर्गमम् ।

मेने सुविस्मिता मायां कृष्णस्य रचितां नृप ॥५७॥

**VERSE 57 Meaning:** “Oh king! Mother Devaki, on seeing the return of her “dead” sons, got very much astonished and realized that “all this” is due to the power of “illusion” of our Lord Sri Krishna.”

**श्रीसुबोधिनी:** तेषां पुत्राणां पूर्वमृतानामागमनं तदनन्तरमेव च निर्गमं दृष्ट्वा विस्मिता सती सर्वमेव कृष्णचरितं मेने। एतज्ज्ञानसिद्ध्यर्थमेव समानीताः

न तु पुत्रतया स्थापयितुम्। अन्यथा कंसद्वारा भगवत्कृतवधो व्यर्थः स्यात्। भगवच्चरित्रज्ञानेनैव कामनापूर्तिः। मोहान्तरानुत्पत्त्यर्थं विशेषणं देवीति। तत्रापि मायां मेने तेनासत्यतापि पदार्थानामभिज्ञाता। नृपेति संबोधनमाश्चर्यं मनोभिनिवेशनार्थम् ॥५७॥

एवं चरित्रद्वयमुक्त्वा ऐश्वर्ये एतदेव द्वयमिति कदाचिच्छङ्का भवेत् तदर्थमन्यान्यपि सूचयति एवंविधानीति।

**SRI SUBODHINI:** On seeing the “dead” sons return and their “going away” so very quickly, mother Devaki got so much surprised. She now realized that, “all this” is the “Leela” of our Lord Sri Krishna. **OUR LORD HAD BROUGHT THESE “DEAD” SONS, ONLY WITH A VIEW TO ENABLE MOTHER DEVAKI TO ATTAIN THIS TYPE OF “JNANA” (KNOWLEDGE).** It was not our Lord’s intention to make mother Devaki get attached to these sons (as her own sons). If the Lord were not to do this, then our Lord’s killing of Kamsa also would be a “waste” and unnecessary! **WHY? ONLY BY HAVING THE TRUE “JNANA” OF OUR LORD’S “LEELAS”, (STORIES) A DEVOTEE FULFILLS ALL HIS DESIRES.** With this event, never again mother Devaki got “infatuation” (Moha), as she was our Lord’s mother and “divine” in nature! She now realized fully that, after all “all this” is “Māya” only, and through this, she also understood the “untruthful” nature of all objects. “Oh king!” — this addressal has been made by Sri Sukadeva, with a view to inspire king Parikshit to sincerely realize the depth of mother Devaki’s “surprise” and understand its “meaning”.

In this way, after explaining both the “stories” ((1) The instructions on “Jnana” to Sri Vasudeva and (2) the bringing back of Devaki’s “dead sons”, it is possible that

king Parikshit may get a doubt that, these are the only two stories exhibiting our Lord's quality of "Aishwaryam" (opulence) and nothing else! Hence, Sri Sukadeva hastens to add, that, there are so many other "stories" (Leelas) of our Lord, of this nature. This is being told through the next verse.

एवंविधान्यद्भुतानि कृष्णस्य परमात्मनः ।

वीर्याण्यनन्तवीर्यस्य सन्त्यनन्तानि भारत ॥५८॥

**VERSE 58 Meaning:** "Oh, scion of the Bharata clan! There are countless "stories" (Leelas) of a wonderful nature of this kind enacted by our Lord, who has limitless valour (Veeryam), and who is the supreme soul of this Universe (Paramaatma)."

**श्रीसुबोधिनी:** भगवच्चरित्रत्वे ज्ञापकम्, अद्भुतानीति। यान्येवादभुतानि भगवच्चरित्राणीति तानि। भगवानपि किमर्थमेवं करोतीत्याशङ्क्याह कृष्णस्येति। अवतीर्णत्वात्करोतीत्यर्थः। प्रयोजनान्तरमप्याह परमात्मन इति। 'सर्वेषामात्मनामात्मा' इति तत्संग्रहार्थमेव करोतीत्यर्थः। अत एव वीर्याण्यनन्तानि सन्ति। तथाकरणे सामर्थ्यमनन्तवीर्यस्येति। ननु वीर्याणमनन्तत्वात् कथं सर्वसंग्रह इति चेत् तत्राह सन्तीति सदा सन्ति नित्यानीत्यर्थः। भारतेति विश्वासार्यं संबोधनम् ॥५८॥

एवं भगवच्चरित्रस्य नित्यतां स्थापयितुं तच्छ्रवणादेः फलमाह य इदमनुशृणोतीति।

**SRI SUBODHINI:** The quality of "wonder" (Adbhutam) is the hallmark of our Lord's "stories" (Leelas). Whichever "story" is "wonderful" is belonging or pertaining to our Lord only! No other story can attain this stature of being "wonderful", except those of our Lord or connected with our Lord! Why does our Lord enact such Leelas which are always "wonderful"? Answering this, our Shri Mahaprabhuji says that, "HE

DOES ALL THESE WONDERFUL LEELAS ON GETTING MANIFESTED ON THIS EARTH! IT IS HIS WILL, THAT DEVOTEES WILL ATTAIN "JNANA" (KNOWLEDGE) THROUGH LISTENING OF THESE LEELAS, AS OUR LORD SRI KRISHNA IS THE ABSOLUTE BRAHMAN (POORNA).

Sri Sukadeva, by using the next "quality" of our Lord being the "Paramaatma" (the supreme soul) makes it clear and determined, that OUR LORD SRI KRISHNA IS THE ROOT "AATMA" OF EVERY OTHER "AATMA"! HE ENACTS ALL THESE WONDERFUL LEELAS WITH A VIEW TO MAKE EVERYONE REALIZE THIS TRUTH!

DUE TO ALL THIS, OUR LORD'S VALOUR IS IMMEASURABLE AND LIMITLESS. This quality of limitless valour has been referred to here only to reemphasize, that the Lord has the capacity and power to enact all these wonderful Leelas! This limitless valour (Veeryam) is present, in our Lord, at all times as THIS VEERYAM (VALOUR) IS PERMANENT (NITHYAM) AND TRUTHFUL (SATHYAM). "Oh! scion of the Bharata clan! — this addressal has been made to inspire faith, in the mind of king Parikshit.

With a view to establish the "permanent" nature of this Leela (story) of our Lord, the result of "listening" (Sravanam) to His "stories and Leelas" is being spoken by the Suta, through the following verse.

सूत उवाच—

य इदमनुशृणोति श्रावयेद्वा मुरारे-

श्रितममृतकीर्तेर्वर्णितं व्यासपुत्रैः ।

जगदघभिदलं तद्भक्तसत्कर्णपूरं ।

भगवति कृतचित्तो याति तत्क्षेमधाम ॥५९॥

**VERSE 59 Meaning:** “Sri Suta said, “He, who listens to these stories, as explained by Sri Sukadeva, the son of Vyaasa, of our Lord Sri Krishna (Muraari) which are nectarian in “fame”, he attains a stable and devoted mind established in our Lord, and also goes to the auspicious abode of our Lord. These stories of our Lord destroys the “sins” of this Universe and represents as the truthful ornaments of the ears of the devotees of our Lord Sri Krishna.”

श्रीसुबोधिनीः श्रद्धया अनु गुरुच्चारणमनु यः शृणोति श्रावयेद्वा।  
ननु किमर्थं शृणोति श्रावयति तदर्थमाह मुरारेरिति। मुरो हि विघ्नात्मकः  
दोषात्मकश्च। किंच अमृतकीर्तेरिति अमृतरूपा कीर्तिर्यस्येति। चरित्रं श्रवणेऽपि  
सुखजनकम्। अत एव व्यासपुत्रैर्वर्णितम्। इदं चरित्रमनन्तरूपो भूत्वा शुको  
वर्णितवानतो बहुवचनम्। सर्वैरेव व्यासशिष्यैः पुत्रैश्चेति वाशिष्याणामपि  
पुत्रत्वात्। सर्वैरेव श्रोतव्यमित्येतदर्थं बहून्येव फलान्याह। जगदघभिदिति  
सर्वपापनाशकम्। किंच। अलमत्यर्थं, सतां कर्णपूरं कर्णाभरणम्। अनेन  
सतां निरन्तरं सेव्यता निरूपिता। अतो य एव नित्यं कर्णे स्थापयति स एव  
सन्नित्यपि सूचितम्। प्रयोजनान्तरमप्याह भगवति कृतचित्त इति। भगवति  
तस्य चित्तं स्थिरं भवति। ऐहिकमुक्त्वा पालौकिकमाह याति तत् क्षेमधामेति।  
धाम यातीत्येव फलम्। धामप्रशंसार्थं क्षेमेति। एवं विघ्ननिवृत्तिमारभ्य  
भगवत्स्वरूपप्राप्तिपर्यन्तं भगवद्दीर्घश्रवणफलान्युक्तानि भगवत ऐश्वर्यं स्थापयन्ति,  
अतो भगवान् कृष्णः सर्वेश्वर इति स्थितम् ॥५९॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभ-  
दीक्षितविरचितायां दशमस्कन्धोत्तरार्धविवरणे पञ्चाशतितमोध्यायविवरणं  
॥८५॥

**SRI SUBODHINI:** A devotee, who listens to this story on being told by his Guru, with sincerity and devotion, or makes others to listen to these stories (attains the highest devotion to our Lord). Why does he listen or makes other to listen? Our Shri Mahaprabhuji



answers this by referring to the specific mentioning of the Lord's holy name of "MURAARI" (the Lord who killed the demon "Mura"). The demon "Mura" represented both "obstruction and sin", which worked against Jnana and Bhakthi to our Lord Sri Narayana. Our Lord destroys both of these "blemish" by killing this demon "Mura". IN OTHER WORDS, ON LISTENING TO THIS STORY OR MAKING OTHERS LISTEN TO THIS STORY, A DEVOTEE IS ABLE TO DESTROY BOTH "OBSTRUCTIONS AND SINS", WHICH COME IN THE WAY OF ATTAINMENT OF "JNANA".

Moreover this story is about our Lord Sri Krishna whose fame is "nectarian" in nature. Hence, even during listening to these stories, a great joy and bliss arises in the minds of devotees. The special factor is, that this story is being told by Sri Sukadeva, the son of sage Vyaasa, after having attained a "limitless form and nature" (i.e. realization of our Lord being present everywhere). That is why, the words are used in "plural" viz. "the sons of Vyaasa" — to reemphasize the fact, that Sri Sukadeva was able to identify himself, with the entire creation, while narrating all these stories! Or, it may mean also, as per our Sri Mahaprabhuji, to all the disciples of Sri Vyaasa (usually the disciples are considered as "sons" only). Hence, listening to this divine Leela (Sravanam) has immense benefits. THAT THESE STORIES WILL DESTROY THE ENTIRE "GAMUT" OF SINS OF THS UNIVERSE. THESE LEELAS ALSO BECOME THE "BEST" EAR ORNAMENTS OF IDEAL DEVOTEES OF OUR LORD. Hence, it is said, that the ideal and noble devotees of our Lord should listen to these "Leelas" at all times! Thus, the devotees, who wear this everyday, in their "ears" i.e. listens to this,

on a daily basis, ONLY ARE TRUTHFUL AND NOBLE DEVOTEES OF OUR LORD.

Another benefit, which will accrue on listening to these "stories" is also being told. He who listens to these stories about our Lord or makes others listen and while doing so establishes these stories in his own heart, his mind GETS FULLY AND FIRMLY ESTABLISHED IN OUR LORD SRI KRISHNA.

In this way, after explaining the "worldly" benefit, a description of the "super-natural" (Aloukik) benefit is being made. THE DEVOTEE WHO LISTENS TO OUR LORD'S STORIES OR MAKES OTHERS TO LISTEN TO THIS, GOES TO THE HOLY ABODE (DHAM) OF OUR LORD! THE WORD "KSHEMA" IS USED TO INDICATE THE "HOLY ABODE" OF OUR LORD! AND, WITH A VIEW TO SING ITS EXALTED GLORY AND PRAISE! In this way, the listening to our Lord's "stories", destroys all obstructions in the way of attaining "Jnana" and "Bhakthi" to our Lord and makes the devotee attain the divine nature and form of our Lord. This is the real result of listening to the glory of valourous Leelas (Veeryam) and "Aishwaryam" (opulence) of our Lord! These stories establish the "opulence" of our Lord also. HENCE OUR LORD SRI KRISHNA IS THE LORD OF EVERYONE (SARVESWARA). THIS IS PROVED!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 85<sup>th</sup> chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

चक्षते। कथापते त्वय संगतिः, विद्यते तु पूर्वोक्त इति शक्त्यो हि "संगतिः"

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्रीभागवतं-दशमस्कन्धं - षडशीतितमोध्यायं ॥

CHAPTER 86, CANTO 10,

SRI BHĀGAVATAM.

सप्तत्रिंशे हरेर्वीर्यं त्रेधा प्राह सुनिश्चितम् ।

सर्वेषां सर्वकार्याणि कृतवानित्युदीर्यते ॥१॥

**KĀRIKA 1 Meaning:** "In this chapter, the quality of our Lord Sri Krishna viz "Veeryam" (valour) is being described in 3 ways. This quality of "valour" has been very well determined and reemphasized by explaining, that through this "quality" only, all "tasks" (goals) of everyone have been achieved (completed)."

तदेव भगवद्वीर्यं यन्न शक्यं हि लौकिकैः ।

नहान्यो भगिनीं दातुमेवं शक्तो हरिं विना ॥२॥

**KĀRIKA 2 Meaning:** "The valour of an ordinary worldly human being cannot achieve the fulfillment of "tasks", which our Lord's "Veeryam" (valour) is capable of! No one else can, except our Lord, give away (in marriage) his sister (Subhadra) in the way, it has been done."

नापि स्वयं यस्य कस्य गृहे स्थातुं विभूतये ।

नापि धर्मं स्वहीनार्थमन्यः कथयितुं प्रभुः ॥३॥

**KĀRIKA 3 Meaning:** “Except our compassionate Lord, no one else will gladly stay at the house of an “ordinary” person or is capable thereof to! In other words, no one wants or can stay in the house of someone, who is lower than oneself (in status and stature)! Our Lord only would also tell the “Brahmin” about his “quality”, which would show Him as “lowly”! No one else can say this.” (In this chapter (54<sup>th</sup> verse) our Lord spoke such words to the Brahmin Srutadeva).

अनाहूतः स्वयं क्वापि गच्छतीत्यपि नो मतम् ।

यथा ग्रन्थानुसारेण प्रसङ्गोत्र विचारितः ॥४॥

क्रमपाठादिभेदेषु तथा व्याख्यानमिष्यते ।

**KĀRIKA 4 and 4 ½ Meaning:** “Our Lord goes and visits such places, even without an invitation! (i.e. even without being called) — thinking in this way also is not proper. As per the thinking of sage Vyasa, he has told his story in the same way in this treatise. Where there is any contradiction seen between the “sequence” and the “reading”, (text) then it is appropriate to explain in the same way — like the explanation of the Vedas has been done, as per proper sequence only.”

उदासीनो हरिव्यासः फलसिद्धेरशक्यतः ॥५॥

ग्रन्थारम्भे तथैवास्मामन् बोधयामास माधवः ।

राजा परीक्षित् पूर्वाध्यायान्ते भगवद्दीर्याणामुपसंहतत्वात् स्वसंदिग्धानर्थान् पृच्छन्ति तत् प्रसङ्गाच्छुकोऽन्यदपि वक्ष्यति। व्यवहारे भगवद्दीर्यान्वयाभावो यत्र प्रतीयते स प्रष्टव्यः। वैदिकविरोधः सोऽपि भजनीयविरोधश्च। एतत्क्रमेणाध्यायत्रयेण प्रष्टव्यम्। यादृशश्च प्रसङ्गः शुकोक्तौ हेतुः स तत्र तत्र वक्ष्यते। कथापक्षे त्वयि संगतिः, विचारे तु पूर्वोक्त इति क्षत्रियो हि बलादेव

विवाह करोति 'गान्धर्वो राक्षसश्चे'ति वाक्यात्। भगवांश्च सर्वाजेयः, अतो विरुद्धत्वात् सुभद्राया विवाहं पृच्छति ब्रह्मन्वेदितुमिच्छाम इति।

**KĀRIKA 5 and 5 ½ Meaning:** "Sage Vyaasa had become disinterested (Udaaseena) due to his inability to confer the "results" of the actions. In the beginning of this treatise, our Lord Madhava had instructed like this only."

[Notes: As the "result" of a person's "actions" are in the "hands" of our Lord (i.e. under His control), sage Vyaasa had become "disinterested" on this score. The Vedas speak clearly about the "ways" and it's "results" only, but it can never make anyone undertake to do those "actions". In the same way, sage Vyaasa has rendered this story, after thinking about the Leela enacted by our Lord. If he had the desire to make the attainment of the "result" possible, then he would have explained this Leela, in the sequence it had happened. This is the purport.

Without the king asking only, Sri Sukadeva will explain the events connected with Janaka and Srutadeva.]

Towards the end of the last chapter, our Lord's "Leelas" manifesting His quality of "Veeryam" (valour) have been completed (ended), but King Parikshit had some "doubts" as regards certain issues, and now he asks the questions, with a view to remove these doubts. Utilizing this, Sri Sukadeva will explain the story of Janaka and Srutadeva also.

Where, in the manifestation of our Lord's quality of "valour", contradiction is seen (seemingly) or the "opposition" from the Vedic tenets or from the point of the devotion to our Lord (Vaidika and Bhajaneeya Virodha),

king Parikshit, thought it important to ask about all these “seeming” contradictions in the “Leelas” performed by our Lord. Hence, to deal with these, 3 chapters seem to be adequate.

The “event”, which would make Sri Sukadeva tell the same will be explained at the appropriate and relevant places/situations. Usually, it is said, that the “warrior class” marry using their physical prowess (as per the evidence given in the words “Gandharvas and Rakshasas...”). Our Lord, of course, can never be conquered. In this connection, Arjuna marrying, through his own power, will look like overruling the strength of our Lord Sri Krishna – hence through the following verse, king Parikshit asks the question, with reference to Subhadra’s marriage.

राजोवाच –

ब्रह्मन्वेदितुमिच्छामः स्वसारं रामकृष्णयोः ।

यथोपयेमे विजयो या ममासीत्पितामही ॥१॥

**VERSE 1 Meaning:** “The king asked, “Oh Brahman! I am eager to know the way my grandmother (Subhadra), who is the sister of our Lord Sri Krishna and Sri Balarama, got married to Arjuna.”

श्रीसुबोधिनीः रामकृष्णयोः स्वसारमिति अजेयत्वे हेतुः। यथा यथावच्च शास्त्रोक्तप्रकारेणोपयेमे। दैन्येन विवाहं वारयति विजय इति। या ममासीत्पितामहीतिसैव वंशजननी जाता। तादृश्या विवाहः नान्यथा भवितुमर्हतीति भावः। ॥१॥

उभयसमर्थनार्थं शुकः प्रकारमाह अर्जुनस्तीर्थयात्रायामिति।

**SRI SUBODHINI:** Subhadra was not in a situation, where Arjuna could forcibly take her, with his power, and marry her, as she was the sister of the “unconquer-

able" Lord Sri Krishna and Sri Balarama. "Please tell me as to how they got married as per the rules of the scriptures. The word "Vijaya" is used here to indicate, that this marriage did not take place, due to "pitying" (Deenata) i.e. force was used to take Subhadra away!. "Sudhadra was my grandmother, who became the cause for the progress in our family line. Her marriage, due to this, can never be against the rules of the scriptures". This is the purport.

A "warrior" (Kshatriya) can marry, through the use of "force", and this is sanctioned by the scriptures. Hence, Arjuna married using his power and strength. But our Lord Sri Krishna and Sri Balarama are unconquerable (Ajeya). The story is being told in such a way, that it does not become "opposing" to these two. Hence, from the next verse, Sri Sukadeva is telling about the way, Arjuna got married to Subhadra.

श्रीशुक उवाच—

अर्जुनस्तीर्थयात्रायां पर्यटन्नवनीं प्रभुः ।

गतः प्रभासमशृणोन्मातुलेयीं स आत्मनः ॥२॥

दुर्योधनाय रामस्तां दास्यतीति न चापरे ।

तल्लिप्सुः स यतिर्भूत्वा त्रिदण्डी द्वारकामगात् ॥३॥

**VERSES 2 and 3 Meaning:** "Sri Sukadeva said, "Oh Prabhu! For the sake of undertaking a pilgrimage, Arjuna going round this earth, reached Prabhaasa! He heard there, the news that Subhadra, his uncle's daughter, is being intended to be given in marriage by Sri Balarama to Duryodhana. But others in the family did not approve of this "alliance". Hence, Arjuna desirous of attaining Subhadra, attired himself as a "Tridanti" sage (Sadhu — Sanyasi — monk) and came to Dwaraka."



**श्रीसुबोधिनी:** वस्तुतः स्वयं नरः जीवकलात्मकः। सा च मायाशक्तिः या पूर्वं यशोदायां जाता सा देवक्या स्नेहात्परिगृहीतेति देवकीस्नेहवशात् कंसहस्ताद्विनिर्मुक्ता स्थानाष्टकमिव देवकीमपि प्राप्ता सुभद्रेति व्याख्याता। स्त्री भावेनैव मोहः संभवतीति अर्जुनस्येव स्त्री भवितुमर्हति। अत एव तया व्यामोहितः कलौ तस्या एव वंशः स्थास्यतीति प्रव्राजं स्वीकृत्य वञ्चयित्वा कन्यां हतवान्। चौर्याधर्मवेषौ क्षत्रियस्य निषिद्धौ तथापि हतेति पितृभ्यां च दत्तेति तीर्थयात्रायां कृत्रिमवेषो न निषिद्ध इत्युभयात्मकत्वात् द्वयं समर्थितं भवति। अत्र तीर्थयात्राप्रसङ्गो भारते निरूपितः। द्रौपदीविवाहानन्तरं पञ्चनामेका वैष्णव्यहेतुर्भवतीति प्रचेतसामिवैक्यभावाभावात् कामो दुर्लङ्घ्य उद्यतः क्षणमात्रमपि प्रतिबद्धश्चेत् प्रतिबन्धकर्तारं हन्तीति नारदः सुन्दोपसुन्दकथामुक्त्वा प्रत्येकं वर्षमात्रभोगाय कालव्यवस्थां निरूपितवान्। तन्मध्ये यद्यन्येन भुज्यमानामन्यः पश्येत्तदा स वर्षमात्रं तीर्थयात्रां कुर्यादिति। ततः कदाचित् कश्चिद्ब्राह्मणः चौरैरपहतगोधनः अर्जुनं प्रोवाच मदीया गावः संरक्षया इति। ततः शस्त्रागारे युधिष्ठिरो द्रौपद्या सह स्थितः। ततः कार्यस्यावश्यकत्वात् विलम्बासहिष्णुत्वाच्च व्यवस्थां जानन्नपि शस्त्रगृहे प्रविष्टः रममाणौ दृष्ट्वापि शस्त्राणि गृहीत्वा चोरान् हत्वा ब्राह्मणाय गा दत्तवान्। ततो युधिष्ठिरेण निवारितोपि 'कामादेव दर्शने दोषः' इति सत्यवाक्यत्वात् भगवदिच्छया तीर्थयात्रार्थं प्रवृत्तः तदाह अर्जुनस्तीर्थयात्रायामिति। ततः अवनीं पर्यटन्। प्रभुः समर्थः हरणे, एकाकिपर्यटने वा। प्रभासं गतः किञ्चिदशृणोत्तदाह मातुलेयीमिति। 'मातुलस्येव योषा भागस्ते पैतृष्वसेयी वपामिव' इति श्रुतेः। स्वभागमन्यो नेष्यतीति आत्मनो मातुलेयीम्। रामो दुर्योधनाय दास्यतीति सोऽपि कलित्वात् अधर्महेतुरिति तस्यापि लौकिक एव भविष्यतीति प्रसह्य कन्याहरणत्वे शुद्धधर्मत्वं च भविष्यतीति भोगार्थमेव तां लिप्सुः यतिभूत्वा यत्र कस्यापि कामसंभावनैव न भवति पर्वणि क्षौरं विधाय पीठादिद्वात्रिंशत्पदार्थपरिग्रहं कृत्वा त्रिदण्डी सन् द्वारकामगात् ॥२-३॥

**SRI SUBODHINI:** In reality Arjuna represented the divine form of "Jeeva" of "Nara". Subhadra was the "Māya" power of our Lord, who had manifested in the house of Yasodha and had gone to mother Devaki,

able" Lord Sri Krishna and Sri Balarama. "Please tell me as to how they got married as per the rules of the scriptures. The word "Vijaya" is used here to indicate, that this marriage did not take place, due to "pitying" (Deenata) i.e. force was used to take Subhadra away!. "Sudhadra was my grandmother, who became the cause for the progress in our family line. Her marriage, due to this, can never be against the rules of the scriptures". This is the purport.

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श्रीशुक उवाच—

अर्जुनस्तीर्थयात्रायां पर्यटन्नवनीं प्रभुः ।

गतः प्रभासमश्रृणोन्मातुलेयीं स आत्मनः ॥२॥

दुर्योधनाय रामस्तां दास्यतीति न चापरे ।

तल्लिप्सुः स यतिर्भूत्वा त्रिदण्डी द्वारकामगात् ॥३॥

**VERSES 2 and 3 Meaning:** "Sri Sukadeva said, "Oh Prabhu! For the sake of undertaking a pilgrimage, Arjuna going round this earth, reached Prabhaasa! He heard there, the news that Subhadra, his uncle's daughter, is being intended to be given in marriage by Sri Balarama to Duryodhana. But others in the family did not approve of this "alliance". Hence, Arjuna desirous of attaining Subhadra, attired himself as a "Tridanti" sage (Sadhu — Sanyasi — monk) and came to Dwaraka."

**श्रीसुबोधिनीः** वस्तुतः स्वयं नरः जीवकलात्मकः। सा च मायाशक्तिः या पूर्वं यशोदायां जाता सा देवक्या स्नेहात्परिगृहीतेति देवकीस्नेहवशात् कंसहस्ताद्विनिर्मुक्ता स्थानाष्टकमिव देवकीमपि प्राप्ता सुभद्रेति व्याख्याता। स्त्री भावेनैव मोहः संभवतीति अर्जुनस्येव स्त्री भवितुमर्हति। अत एव तया व्यामोहितः कलौ तस्या एव वंशः स्थास्यतीति प्रव्राजं स्त्रीकृत्य वञ्चयित्वा कन्यां हतवान्। चौर्याधर्मवेषौ क्षत्रियस्य निषिद्धौ तथापि हतेति पितृभ्यां च दत्तेति तीर्थयात्रायां कृत्रिमवेषो न निषिद्ध इत्युभयात्मकत्वात् द्वयं समर्थितं भवति। अत्र तीर्थयात्राप्रसङ्गो भारते निरूपितः। द्रौपदीविवाहानन्तरं पञ्चनामेका वैषम्यहेतुर्भवतीति प्रचेतसामिवैक्यभावाभावात् कामो दुर्लङ्घ्य उद्यतः क्षणमात्रमपि प्रतिबद्धश्चेत् प्रतिबन्धकर्तारं हन्तीति नारदः सुन्दोपसुन्दकथामुक्त्वा प्रत्येकं वर्षमात्रभोगाय कालव्यवस्थां निरूपितवान्। तन्मध्ये यद्यन्येन भुज्यमानामन्यः पश्येत्तदा स वर्षमात्रं तीर्थयात्रां कुर्यादिति। ततः कदाचित् कश्चिद्ब्राह्मणः चौरैरपहतगोधनः अर्जुनं प्रोवाच मदीया गावः संरक्षया इति। ततः शस्त्रागारे युधिष्ठिरो द्रौपद्या सह स्थितः। ततः कार्यस्यावश्यकत्वात् विलम्बासहिष्णुत्वाच्च व्यवस्थां जानन्नपि शस्त्रगृहे प्रविष्टः रममाणौ दृष्ट्वापि शस्त्राणि गृहीत्वा चोरान् हत्वा ब्राह्मणाय गा दत्तवान्। ततो युधिष्ठिरेण निवारितोपि 'कामादेव दर्शने दोषः' इति सत्यवाक्यत्वात् भगवदिच्छया तीर्थयात्रार्थं प्रवृत्तः तदाह अर्जुनस्तीर्थयात्रायामिति। ततः अवनीं पर्यटन्। प्रभुः समर्थः हरणे, एकाकिपर्यटने वा। प्रभासं गतः किञ्चिदशृणोत्तदाह मातुलेयीमिति। 'मातुलस्येव योषा भागस्ते पैतृष्वसेयी वपामिव' इति श्रुतेः। स्वभागमन्यो नेष्यतीति आत्मनो मातुलेयीम्। रामो दुर्योधनाय दास्यतीति सोऽपि कलित्वात् अधर्महेतुरिति तस्यापि लौकिक एव भविष्यतीति प्रसह्य कन्याहरणत्वे शुद्धधर्मत्वं च भविष्यतीति भोगार्थमेव तां लिप्सुः यतिर्भूत्वा यत्र कस्यापि कामसंभावनैव न भवति पर्वणि क्षौरं विधाय पीठादिद्वात्रिंशत्पदार्थपरिग्रहं कृत्वा त्रिदण्डी सन् द्वारकामगात् ॥२-३॥

**SRI SUBODHINI:** In reality Arjuna represented the divine form of "Jeeva" of "Nara". Subhadra was the "Māya" power of our Lord, who had manifested in the house of Yasodha and had gone to mother Devaki,

who had accepted her, with great love and affection. At this time, Kamsa had snatched this female child with a view to kill her. This "Māya" female child got released Herself and attained the "eight" places, including mother Devaki, to whom, this "Māya" was born as a daughter viz. Subhadra.

It is said, that a person's "attachment and infatuation" arise due to the "female" nature or "Bhāva" only. Subhadra deserved to be the wife of Arjuna only. Hence, Arjuna got love and attachment to Subhadra. In this Kaliyuga, the family lineage of this "Māya" only will continue. Due to this, Arjuna, dressing himself as a monk, abducted Subhadra and fled away. "Stealing" and using the "facade" of dressing oneself as a "pseudo — Sadhu" — these are "prohibited actions" as per the scriptures for the "warrior" class. Even then, Arjuna dressing himself as a "monk" abducted Subhadra. Moreover her parents also had given her in marriage to Arjuna! (i.e. the marriage had their approval). Along with this, "dressing up" in an artificial attire, during a pilgrimage is not either prohibited. Due to this reason, **BOTH OF "THEM" HAVE BEEN ACCEPTED THROUGH BOTH THE "FORMS"**. [NOTES: (1) Arjuna is the incarnation of "Nara" whose "form" is of the "sage" (Rishi) and due to this, Arjuna was a part of our Lord (Amsadhaari). In this way, being of the form of a "sage", he marries Subhadra with the consent of her parents. Due to Arjuna, being an incarnation of a "part" (Amsa) of our Lord, he "abducts" Subhadra, by using "force" and, this "action" does not make him "blemishful", as our Lord is not bound by scriptural rules and observance of worldly "order"! (2) "Stealing" a bride is against scriptural rules, but these rules were

fully observed and respected, when Subhadra's parents (here mother Devaki and Sri Vasudeva) themselves consented and gave their daughter, in marriage to Arjuna.]

In this way, the "pilgrimage" of Arjuna has been described in Mahabharata. If there is one wife for 5 husbands, husbands were not of one "form" as the "Prachetaas" were. It is difficult or impossible also to stop the functioning of "desire" (Kaama). Hence, with a view to avoid this pitfall, sage Narada, narrating the story of Sunda and Upasunda, to the Pandavas, had made a rule, that Draupadi will stay with one of the brothers for one full year, and at this time, no other brother will visit her. If this "rule" was violated by any of other brothers, then the "violator" will have to do "repentance" and expiatory actions, by way of undertaking a "pilgrimage" for one full year.

In this way, the 5 Pandava brothers followed this "rule" strictly, as advised by sage Narada. At one time, some brahmin's cows were stolen by the thieves. This Brahmin came to Arjuna, and told him about this loss and requested him to retrieve the cows. He also told Arjuna not to do commit any delay, as delay would result into danger to the cows. Arjuna needed the weapons, which were stored in the "weapons room", and Yudhishtira was with Draupadi at that time, in this place. But due to the urgency of the need to protect the cows, Arjuna, disregarding the "rule" (as fixed by Narada) went inside this room, and brought his weapons and retrieved the cows and restored them to the Brahmin. Arjuna had seen Yudhishtira and Draupadi being together, when he went into the room, where the weapons were stored! Due

to this "breaking of the rule", despite Yudhishtira's "appeal", Arjuna, being wedded to "truth", went away on his pilgrimage for one year. He thought that, it was our Lord's will, that he should undertake this pilgrimage and went round this earth. Arjuna went alone, as he was very powerful and competent and hence, did not hesitate to travel alone. He was also capable of "abducting" the girls, whom, he desired to marry! We have already seen as to how, Arjuna had heard at Prabhaasa, regarding his uncle's daughter being proposed to be wedded to Duryodhana. In the "Sastras" it is said, that "uncle's daughter" (mother's brother's daughter) is considered as worthy of one's marriage. Arjuna thinking in this way, that, Subhadra was his "rightful bride and wife", and did not want Duryodhana, who was "symbolic" of this wicked and polluting "Kaliyuga", to marry Subhadra. Arjuna considered this marriage as "unrighteous" (Adharmik) as it will be a "worldly" marriage only! He wanted to prevent such a type of marriage, with the sister of our Lord, and decided that it will be his righteous "pure" duty (righteous action) to "abduct" Subhadra before Sri Balarama was able to give Subhadra in marriage to Duryodhana. Determined in this way, through much thinking, Arjuna dressed himself as a "Sadhu", although his intention was to only marry Subhadra. He also wanted to avoid anyone suspecting him to be "lustful". Hence, on a holy day, he shaved off his hair (as a Sadhu would) and carried with him the 32 mandatory items signifying his stature as a "Tridanti" Sadhu, including his "seat" (Aasan) and came to Dwaraka.

तत्र वै वार्षिकान्मासानवात्सीत्स्वार्थसाधकः ।

पौरैः सभाजितोभीक्षणं रामेणाजानता च सः ॥४॥



**VERSE 4 Meaning:** “With a view to fulfill his desire, Arjuna observed the vow of “Chaaturmaasya” (staying in one place during the monsoon period which the “monks” observe). No one in Dwaraka or Sri Balarama understood this “cheating strategy” of Arjuna! Hence, the people of Dwaraka and Sri Balarama, honoured and worshipped him, again and again.”

**श्रीसुबोधिनी:** ततो वर्षाकाले यतेः पर्यटनं निषिद्धमिति वार्षिकान्मासान्-वात्सीत्। ननु कृत्रिमे वेषे किं धर्मकरणेनेत्यत आह स्वार्थसाधक इति यथैव तस्याः हरणं संभवति। ततः अज्ञैरेव सर्वैः पौरैः सभाजितः अभीक्ष्णं एक एव बहुवारं भिक्षार्थं कथयति। रामेण च नरमायया मोहितेन भगवदिच्छया च अजानता सभाजितः लौकिके ‘चक्षुः प्रीतिः प्रथमम्’ इति तदर्थं परिचयार्थं पश्चाद्धरणसिद्ध्यर्थं च तस्याज्ञान निरूप्यते। बलभद्रो हि परमहंसं तं ज्ञात्वा तत्र हेतुभिर्विचारो न कर्तव्य इति शास्त्रमेवावलम्ब्य तूष्णीं स्थितः। अतस्तत्राधर्मजिज्ञासा नोत्पन्ना। सादृश्यं प्रतिभातमपि धर्मज्ञानस्य बलिष्ठत्वात् न प्रत्यभिज्ञासाधकं जातम् ॥४॥

अत एव तस्य भक्त्या सभाजनमाह एकदा गृहमानीयेति।

**SRI SUBODHINI:** The scriptures prohibit the “going around” of the Sadhus during the monsoon. Hence, during the two months of monsoon, Arjuna stayed there at Dwaraka only. What is the use of observing a vow through a cheating disguise? Answering this, it is said, that Arjuna had desired to fulfill his task of “abducting” Subhadra, for which only he had worn this dress of a monk! But no one in the city knew about this desire of Arjuna, and as a “monk”, they honoured and worshipped him! He was invited by each of them for the offering of “Bhiksha” (food and other items). As Arjuna was the incarnation of “Nara” (a “part” (Amsa) of our Lord) and due to his “Māya” power, and as per the will of our Lord, even Sri Balarama could not



realize this “monk” as Arjuna. Hence Sri Balarama also got pleased with the “piety” of this monk, and treating him as a “Paramahansa” (an exalted wandering monk), did not bother himself to think more deeply into this issue. He took refuge in the scriptures and peacefully honoured this monk. He never considered, as to whether he was doing any “unrighteous” action, despite he had lurking doubts in his mind, as if there was something “unrighteous” in this matter. But as his devotion and knowledge to/of “Dharma” was more powerful, this faith did not allow him to misunderstand Arjuna’s “facade” (i.e. did not allow him).

Due to this reason only, Sri Balarama honoured “Arjuna” (as a monk) with respect and devotion. This is being described in the following verse.

एकदा गृहमानीय आतिथ्येन निमन्त्र्य तम् ।

श्रद्धयोपहतं भैक्ष्यं बलेन बुभुजे किल ॥५॥

**VERSE 5 Meaning:** “One day, after inviting the Sadhu, Sri Balarama brought Arjuna to his home and offered “Bhiksha” with deep devotion and faith. Arjuna accepted this hospitality and reception.”

**श्रीसुबोधिनी:** निकटे गच्छन्तं प्रसङ्गाद्गृहे समानीय पश्चादातिथ्येन निमन्त्रणं कृत्वा पाकसिद्धिपर्यन्तं बहुकालं स्थापयित्वा यथा निलीयदर्शनं भवति कन्यायाः स्थित इत्यर्थात् तमातिथ्येन निमन्त्र्य स्थित इति ततस्तेनैव बलभद्रेण श्रद्धयोपहतं भैक्ष्यं बुभुजे। अयमर्थो महतः वक्तुमनुचित इति किलेत्युक्तम् ॥५॥

तत एतस्यापि दर्शनमाह सोऽपश्यदिति।

**SRI SUBODHINI:** Sri Balarama often visited Arjuna, who was adorned with the dress of a Sadhu. One day, Sri Balarama invited Arjuna to visit his

home, with a view to treat him as a guest with honour and respect. Till the "cooking" was done, Sri Balarama made Arjuna sit comfortably. Arjuna wanted to see Subhadra, during this time and hence, he also stayed there only, till the cooking of food was completed! Later, Sri Balabhadra served Arjuna with delectable food with sincerity and faith. Arjuna partook this food. The word "Kila" (yes, indeed) has been used to indicate, that it is not right to explain this explicitly in the case of Mahaatmas like Sri Balarama and Arjuna!

Later, Arjuna also got to see Subhadra. This is being described through the next verse.

सोऽपश्यत्तत्र महतीं कन्यां वीरमनोहराम् ।

प्रीत्युत्फुल्लेक्षणस्तस्यां भावक्षुब्धं मनो दधे ॥६॥

**VERSE 6 Meaning:** "Arjuna saw a glorious maiden, who was capable of enrapturing the mind of even great valourous heros! On just seen her only, Arjuna's joy got blossomed, and due to the onrush of "love" in his heart, his mind got attached to her, attracted by her beauty!"

**श्रीसुबोधिनी:** महतीं स्थूलां, अर्जुनाद्वर्षमात्रन्यूनाम्। यस्या रूपेण वीराः प्राणानपि त्यजन्ति सा वीरमनोहरा। ततस्तस्या दर्शनेन तद्दर्शनसहितेन प्रीत्या कृत्वा उत्फुल्लेक्षणो जातः। तावता कामवशं गतः भावक्षुब्धं मनो दधे ॥६॥

अकामायां ग्रहणं न संभवति इति तस्या अपि भावो निरूप्यते सापि तं चकम इति।

**SRI SUBODHINI:** The "bride" was very beautiful and was one year younger to Arjuna in age. She was so very charming that, warriors were ready to give up their life, too to attain her! Arjuna got so much love,

just by seeing her, as she was very beautiful and his eyes became joyful. He came now under the control of his desire, and due to this overwhelming love for Subhadra, his mind got attached to her.

If there is not "love" for a bride, it is verily not possible to accept her, in marriage. Hence, through the next verse, it is said that Subhadra also had feelings of love for Arjuna.

सापि तं चकमे वीक्ष्य नारीणां हृदयङ्गमम् ।

हसन्ती व्रीडितापाङ्गी तन्यस्तहृदयेक्षणा ॥७॥

**VERSE 7 Meaning:** "On seeing Arjuna, who captivates the hearts of women, Subhadra also, in the same way, loved Arjuna. Smilingly, she merged her eyes and mind in him. With bashful eyes, she began to see."

श्रीसुबोधिनी: सौन्दर्येणैव तस्या मनोहरणम्। प्रथमतो हसन्ती ततो व्रीडितापाङ्गी तस्मिन्नेव न्यस्तं हृदयमीक्षणं च यया। एवं तया वृतः। ॥७॥

**SRI SUBODHINI:** On seeing the handsome features of Arjuna, Subhadra's mind came to be attracted to him. She, in the first instance, smiled. Later, with bashful eyes, she got very much loving to Arjuna in her mind, and in this way, she had accepted Arjuna as her husband!

तां परं समनुध्यायन्नन्तरं प्रेप्सुरर्जुनः ।

न लेभे संभ्रमच्चित्तः कामेनातिबलीयसा ॥८॥

महत्यां देवयात्रायां रथस्थां दुर्गनिर्गताम् ।

जहारानुमतः पित्रोः कृष्णस्य च महारथः ॥९॥

**VERSE 8 and 9 Meaning:** "Arjuna now, was thinking of Subhadra all the time and waited for the proper time for "abducting" her. The most strong "cupid" had made his mind literally "mad", and he

could not get any peace of mind! Even then, when Subhadra came out of the fort, seated on a chariot, for the purpose of having "Darsan" of the deity, at that time, the great warrior Arjuna, after getting permission from mother Devaki and Sri Vasudeva and from our Lord Sri Krishna, "abducted" her!"

श्रीसुबोधिनीः ततो भिक्षां विस्मृत्य तामेव ध्यायन् हरणार्थमन्तर-  
प्रेप्सुर्जातः। तादृशोऽप्यन्तरं न लेभे, अप्रमत्तैः संरक्ष्यमाणत्वात्। अत्र  
भारतोक्तमधिकमपि ज्ञातव्यम्। भगवता नीतो देवकीवसुदेवसमक्षं ततस्ताभ्यां  
सा कन्या दत्ता। ततः अतिबलीयसा कामेन संभ्रमच्चित्तो जातः। ततो  
भगवान् दयालुः यात्रां कल्पयित्वा पुराद्बहिस्तां निःसारितवान्। ततो महत्यां  
सर्वेषामुत्सववैयग्र्ये पूर्वोक्तन्यायेन पित्रोरनुमतः कृष्णस्य च ततो महारथः  
अज्ञनिराकरणे समर्थः। दुर्गनिर्गतां रथस्थां तामहरत् ॥८-९॥

ततो हरणार्थं तस्य पराक्रममाह रथस्थ इति।

**SRI SUBODHINI:** "Later Arjuna forgot about his being a monk and about his "Bhiksha" (food). He now was thinking always of Subhadra, and waited for an appropriate time for her "abduction". Sudhadra was being guarded by efficient persons and in this way, the opportunity to "abduct" her did not come by. Here, we have to reiterate, whatever has been described in the Mahabharata. Our Lord had taken Arjuna to mother Devaki and Sri Vasudeva, and they offered Subhadra to Arjuna. Later, inspired by the strong influence of the "cupid" (the Lord of love), Arjuna had literally become maddened with his love for Subhadra. Later, with a view to help out Arjuna, our compassionate Lord had arranged for this procession with the bride, for the sake of the "Darsan" of the deity; so that she could come out of the city. Later, during this big festival when everyone was deeply engrossed in the festival, Arjuna got the oppor-

tunity to "abduct" Subhadra. Hence, with the consent of Subhadra's parents and our Lord Sri Krishna, the great warrior Arjuna "abducted" Subhadra, who had come out of the fort, seated on a chariot.

Through the next verse, it is said, that Arjuna had the power to abduct her!

रथस्थो धनुरादाय शूरांश्चारुन्धतो भटान् ।

विद्राव्य क्रोशतां स्वानां स्वभागं मृगराडिव ॥१०॥

**VERSE 10 Meaning:** "Arjuna, who was seated on his chariot, took his bow and made those, who came to oppose him, to "flee", and like the lion takes away his portion, he took away Subhadra, while the relatives and associates made resounding noise!"

**श्रीसुबोधिनी:** आसमन्तात् रुन्धतः रक्षकभटान् विद्राव्य सह समागतानां बन्धूनां आक्रोशतां सतामेव अज्ञानादाक्रोशं कुर्वन्तीति स्वभागत्वादुपेक्षा निषिद्धेति मृगराडिव समर्थः। जहारेति पूर्वणैव संबन्धः ॥१०॥

ततो हतायां तस्यां बलभद्रेण श्रुतो वृत्तान्तः पारिबर्हप्रेषणार्थमयमुद्यमो निरूप्यते।

**SRI SUBODHINI:** On all the four sides, Arjuna made the opposing soldiers and others to flee away. The associates who had come there, made resounding noise. He ignored them too! — because they were "ignorant" persons. He thought that, due to their ignorance only, they behaved like this. Arjuna got determined, that Subhadra really belonged only to him, and all their "protests ad anger" were worthy of being ignored (i.e. he should not give any attention to them). It is also specified, in the scriptures, that a person should not give up, what is due to him. Thinking in this way, Arjuna, like a lion takes away his portion, took away Subhadra.

Sri Balarama heard the news of “abduction” of Subhadra. The efforts put for sending the “dowry” are being described through the next verse.

तच्छ्रुत्वा क्षुभितो रामः पर्वणीव महार्णवः ।

गृहीतपादः कृष्णेन सुहृद्भिश्चान्वशाम्यत ॥११॥

**VERSE 11 Meaning:** “On hearing this news, Sri Balarama became very angry and upset, like the rise of the ocean on the full moon day. But our Lord Sri Krishna and other relatives fell at His feet, due to which, Sri Balarama became peaceful.”

श्रीसुबोधिनीः ततो रामः तद्वञ्चनादिकं श्रुत्वा क्षुभितस्तद्वधार्थमेव प्रवृत्तः। दृष्टान्तेन तस्य महत्त्वं समयश्च तादृश इति सूचयति। ततो भगवता परिसान्त्वितः वाक्यैरनेकविधैः॥

तथा सुहृद्भिरपि गृहीतपादोऽन्वशाम्यत ॥११॥

**SRI SUBODHINI:** Later, Sri Balarama heard this “abduction” done by Arjuna, through deception and got very angry and upset. He got ready to kill Arjuna. The comparison to “ocean” has been given here, to indicate the glory and greatness of Sri Balarama and the timing! Later, our Lord Sri Krishna spoke to Sri Balarama, many pleasing words and made Him peaceful. These words are being explained by our Shri Mahaprabhuji, through the following Karika.

अस्माकं सर्वथा देया हता नान्यैश्च गृह्यते ।

वधे भर्तृविहीना स्यात् योग्यश्चायं विशेषतः ॥१॥

**KĀRIKA 1 Meaning:** “Arjuna deserves to be given to our sister Subhadra i.e. we have to celebrate our sister’s marriage. Now that, she has been “abducted”, no one else will accept her and marry. If you kill Arjuna



now, then our sister Subhadra will become a widow! In fact Arjuna is more qualified than Duryodhana."

कार्यार्थं वञ्चनं तस्य न दोषायेति मे मतिः ।

अज्ञानं स्वस्य दोषो हि कृत्रिमो न हि बाधकः ॥२॥

ततो गृहीतपादश्च तेनैवाभूदबलः स्वयम् ।

**KĀRIKA 2 and 2 ½ Meaning:** "It is not blemishful to show efficiency and expertise in getting one's tasks completed or desires fulfilled. It was our defect, that we did not recognize Arjuna (i.e. the monk). He had abducted our sister, by becoming a Tridanti ascetic; this is not blameworthy! — as he was not a genuine ascetic! He had assumed this "facade" only to achieve his personal goals."

Later, our Lord Sri Krishna caught hold of Sri Balarama's feet and requested him, not to kill Arjuna. He also told him to become peaceful and make arrangements to send the "dowry" for their sister!

ततो भगिन्यां स्नेहात् पारिवर्हाणि प्राहिणोत् तान्याह ।

**SRI SUBODHINI:** In this way, all the relatives and friends also caught hold of His feet, through which Sri Balarama became peaceful.

प्राहिणोत्पारिवर्हाणि वरवध्वोर्मुदा बलः ।

महाधनोपस्करेभरथाश्चनरयोषितः ॥१२॥

**VERSE 12 Meaning:** "Later, Sri Balarama, joyfully gave invaluable materials, as dowry, to the newly wedded couple along with elephants, chariots, servants and servant maids."

श्रीसुबोधिनीः महाधनेति। गृहोपकरणानि चतुरङ्गिणी सेना दास्यश्च प्रस्थापितवान् ॥१२॥



**SRI SUBODHINI:** All the requirements of materials, vessels etc. which are required for a house, were given as also the four-fold army units consisting of elephants, horses, chariots and foot soldiers, servants and servant maids were also given, as part of the dowry.

भक्ताय भगवान् कृष्णो भगिनीं दत्तवानिति ।

किमाश्चर्यं यतः कर्मज्ञाननिष्ठामवाप्तयोः ॥

स्वयं गत्वातिमहता समाजेन समावृतः ।

विप्रक्षत्रिययोः प्रीत्या स्वात्मानं दत्तवान् स्वयम् ॥

यथाभिलषितं ताभ्यां सुखं प्राप्तं हरेर्महत् ।

कृतार्थावपि संजातौ पुनरागमनं ततः ॥१२॥

अतोपमाननप्रस्तावे भगवान् भक्तार्थमेवागतः ज्ञात्वैव अमानी मानद इति सर्वं करोतीतिकैमुत्पन्न्यायेन मार्गान्तरभक्तयोरपि स्वापमानेनापि हितं करोतीति निरूपयति कृष्णस्यासीदद्विजश्रेष्ठ इति।

**KĀRIKA 3 (12) Meaning:** “Our Lord Sri Krishna, had given His own sister in marriage to His own devotee (Bhaktha). There is no wonder on this, as our Lord will appear, simultaneously, in the houses of Janaka, who was wedded to the discipline of “action” (Karma) and Surtadeva, who was wedded to the discipline of “Jnana” (knowledge). He took also the congregation of sages with Him. In this way, our Lord conferred everlasting benefits for both of these, by giving His own “Aatma”. He, who does the beneficial welfare for His devotee — this is the nature of our Lord, and is there anything to be wondered at, on this? As per their own respective individual desires, our Lord gave the benefits and happiness to both of them. When they became happy and fulfilled, then only, our Lord came back.

When our Lord got “insulted” during an event, even

then, we should understand that our Lord had manifested only for the sake of conferring "benefits" to His devotees (Bhakthas). HENCE OUR LORD CONFERS BENEFITS ONLY BY PATIENTLY PUTTING UP WITH "INSULTS" ! HE GIVES "HONOUR AND RESPECT" TO HIS OWN DEVOTEES, BY GETTING INSULTED TOO! EVEN AFTER REALIZING, THAT THERE IS NO HONOUR OR RESPECT IN A PARTICULAR SITUATION, OUR LORD DOES EVERYTHING FOR HIS OWN DEVOTEES ONLY. HENCE, OUR LORD, EVEN IF "INSULTED" BY THOSE WEDDED TO THE PATHS OF "KARMA" (ACTION) AND "JNANA" (KNOWLEDGE), DOES ONLY GOOD TO THESE PERSONS. THEN, IS THERE ANYTHING TO BE WONDERED, WHEN HE CONFERS IMMENSE "BENEFITS AND WELFARE" ON THOSE, WHO ARE HIS BELOVED DEVOTEES, EVEN THOUGH HE IS "INSULTED" IN THIS PROCESS? This is being described, through the next verse.

श्रीशुक उवाच -

कृष्णस्यासीदद्विजश्रेष्ठः श्रुतदेव इति श्रुतः ।

कृष्णैकभक्त्या पूर्णार्थः शान्तः कविरलम्पटः ॥१३॥

**VERSE 13 Meaning:** "Sri Sukadeva said, "There was a Brahmin devotee of our Lord Sri Krishna, by the name of Srutadeva. He was fully satisfied and fulfilled through his devotion to our Lord (i.e. he did not depend upon anything else). He was peaceful, knowledgeable, bereft of any attachments to material objects and pleasures. He was leading the life of a disciple of our Lord, in this way."

श्रीसुबोधिनीः ब्राह्मणत्वादयं प्रकरणी, क्षत्रियस्तु प्रासङ्गिकः, अत एव मध्ये निरूपितः। अतो नोपक्रान्तक्रमविरोधः। कृष्णस्य संबन्धी आसीत्,

भगवदीय आसीदित्यर्थः। तथाभवने तस्य साधनमाह द्विजश्रेष्ठ इति। तदेवोपपादयति श्रुतदेवः श्रवणे देववत् प्रज्ञावान्। तत्त्वेन च विख्यातः। ततः कृष्ण एव या एका भक्तिः तयैव पूर्णार्थः। एतत्तस्य दारिद्र्यदोषाभावाय निरूप्यते। विद्यमानायां इच्छायां भक्त्या विषयाभावो न युक्तः। अत आह शान्त इति। आन्तरोऽयं गुणः। कविर्विचारकश्च। स्वभावतोऽपि तस्येन्द्रियाणि न बहिर्मुखानीत्याह अलम्पट इति। भगवत्संबन्धे तस्य षड्गुणा निरूपिताः। तत्र द्विजश्रेष्ठत्वमैश्वर्यं, नाम कीर्तिः, भक्तिः श्रीः, शान्तिज्ञानं, कविर्बलं, अलम्पटो वैराग्यमिति तदीयस्तत्तुल्यो भवति इति निरूपितम् ॥१३॥

ततस्तादृशस्य सात्त्विकदेशे स्थितिर्युक्तेति मिथिलायां स्थितिमाह स उवास विदेहेष्विति।

**SRI SUBODHINI:** This devotee Srutadeva was a Brahmin. That is why his story is told first and is considered as important. The story of Janaka will be told as per the demands of the situation and hence, has been told, in the "middle" (between two events). This Brahmin "belonged" to our Lord, as he was intensely devoted to our Lord. How did he become "as belonging" to our Lord? He was the "best" among the Brahmins. His intellect was "divine" in nature. He was known for his "service" rendered to our Lord (as worship). Due to his exclusive and one-pointed Bhakthi to our Lord Sri Krishna, he always considered himself as very "fulfilled" in his life (i.e. he did not desire for anything else). He did not have the blemish of poverty (i.e. whether there was prosperity or not, he did not regard this as important for him). Hence, he was "peaceful" and HE NEVER NURTURED ANY TYPE OF DESIRE! This "peace" which he had, was his "inner" quality. He was also a "wise" person (Kavi) – that he was clear in his mind on the fundamental spiritual issues of divine principles etc. Through his very nature, his senses were not

“outward” oriented, but they were always deeply involved in the contemplation and meditation on our Lord Sri Krishna. But his “senses” were “externally” oriented in the case of worldly material “objects” i.e. He did not have any attachment to them and his “senses” naturally withdrew from all these objects of desire. (ALAMPATA). IN THIS WAY, DUE TO HIS DEVOTED RELATIONSHIP WITH OUR LORD, HIS 6 QUALITIES HAVE BEEN MENTIONED. (1) THROUGH HIS “BHAKTHI” (DEVOTION), HIS QUALITY OF “SHRI” (WEALTH) HAS BEEN SHOWN. (2) THE QUALITY OF “PEACE” (SĀNTHI) INDICATED THE QUALITY OF “JNANA” (KNOWLEDGE). (3) BY SAYING, THAT HE WAS THE “BEST” AMONG THE BRAHMINS, THE QUALITY OF “AISHWARYAM” (OPULENCE) HAS BEEN INDICATED. (4) THROUGH HIS “NAME”, THE QUALITY OF “KEERTHI” (FAME – YASH) HAS BEEN INDICATED. (5) THE WORD “KAVI” (WISDOM) HAS INDICATED THE QUALITY OF “BALAM” (STRENGTH) AND (6) THROUGH HIS QUALITY OF “NON-ATTACHMENT” TO HIS “SENSES” (ALAMPATA), THE QUALITY OF “VAIRAGYAM” (DETACHMENT) IS INDICATED! IN THIS WAY, IT IS INDICATED, THAT THE TRUE DEVOTEES OF OUR LORD, WHO ARE “BELONGING TO HIM” HAVE ALWAYS THE SAME VIRTUES LIKE OUR LORD ONLY!

A devotee like Srutadeva should live in a “Satwik” place and hence, through the next verse, it is said, that he stayed in Mithila.

उ उवास विदेहेषु मिथिलायां गृहाश्रमी ।

अनीहया गताहार्यनिवर्तितनिजक्रियः ॥१४॥

मये निरूपितः। अतो नोपकान्तकप्रविरोधः। कुण्डस्य संबन्धो आसीत्,

**VERSE 14 Meaning:** "This householder, lived in the city of Mithila in the state of Videha. With whatever he got as food etc. without much efforts, and on their own, he lived his livelihood with "contentment"."

श्रीसुबोधिनी: विदेहा: देशाः, यत्र स्थितानां देहाभिमानो न भवति, तत्रापि मिथिलायां गतदेहाभिमानकृतायाम्। अभिमानाभावे इतराश्रमेभ्योपि गृहस्थाश्रम एव मुख्यः, तत्र दोषाणां निरभिमानस्यासंभवात्। अतः गृहाश्रमी। तत्र वृत्त्यभावे धर्मो न फलतीति तस्य मुख्यां वृत्तिमाह अनीहया गताहार्य इति। स्वप्रयत्नव्यतिरेकेण आगतमाहार्यं भैक्ष्यादिकं यस्य तेनैव निवर्तिता क्रिया तेन ताश्च क्रियाः निजाः न परधर्माः। अत एवायं कर्ममार्गानुसारी भक्तः ॥१४॥

अनीहया कदाचित् अन्नाभावात् क्रियाविच्छेदः स्यादित्याशङ्क्याह यात्रामात्रमिति।

**SRI SUBODHINI:** This territory (state) was famous with the name of Videha, as those who lived in this state were not attached to or proud of their "bodies"! and Srutadeva lived in the city of Mithila. which was made by the "Jnanis" (wise persons), who had no attachment to their bodies! Moreover, the city's name of "Mithila" was famous, for the reason that, due to the absence of ego or attachment, it was considered, that of all the "stages" of one's life, the stage of being a "householder" (Grihashthashramam) was considered as the most "important" one - as without pride (attachment), a "householder's" life becomes "blemish free", and without any sin! Hence, Srutadeva also lived as a householder.

Without any "occupation", the path of "Dharma" (duty = righteous action) does not get fulfilled. Hence his main "occupation" is being described, That he used to get all that is needed by him like food etc.

without any effort. Through these materials only, he lived his life and fulfilled all his actions and duties. He did not perform, for his livelihood, anyone else's "duties", and in this way, he was a devotee of our Lord, following his own duties.

Were his actions/duties affected due to the non-availability of food and other materials, as he was not putting any efforts to procure them? This doubt is removed through the next verse.

यात्रामात्रं त्वहरहदैवादुपनमत्युत ।

नाधिकं तावता तुष्टः क्रियाश्चक्रे यथोचिताः ॥१५॥

**VERSE 15 Meaning:** "He got that much of materials/objects, through which he could manage the affairs of his family. Not more! He became cheerful and happy with this much only, and he did all his duties, as per the traditions, with these only (i.e. he never wanted more or felt "unhappy" at any time)."

श्रीसुबोधिनीः यात्रा शरीरनिर्वाहः सकुटुम्बस्य, तच्चाहरहः तदपि दैवादुपनमति। ईश्वरेच्छया कदाचिच्छरीरे बले विद्यमाने एकादश्युपवासादौ वा नोपनमयतीत्यपि सूचयति उतेति। अधिकं तु नोपनमति। कदाचिदपि तावतैव संतुष्टः, अन्यथा दोषः स्यात्। अत एव यथोचिताः क्रियाश्च चक्रे ॥१५॥

एवं ब्राह्मणं निरूप्य क्षत्रियं निरूपयति तथा तद्राष्ट्रपालोऽङ्ग्रेति।

**SRI SUBODHINI:** The word "Yātra" here denotes the "family and its maintenance". He was blessed with "just" the necessary materials, through the will and grace of our Lord, for his daily life. The word "Uta" has been used to denote the capacity in him to go without food, especially on the holy day of "Ekadasi" (11<sup>th</sup> day of the



lunar cycle) and others, when he could not get any food etc. at all. Whenever nothing came in his way, he did not become anxious or worried. He was always happy and contented with whatever is available or not! If he was not “contented”, then it would be a “sin” — he thought in this way, at all times, and he was “happy and contented”, and he discharged his duties, as appropriate, in every way!

After describing the life of Srutadeva up to now, a description of the “warrior” is being made through the next verse.

तथा तद्राष्ट्रपालोऽङ्ग बहुलाश्च इति श्रुतः ।

मैथिलो निरहंमान उभावप्यच्युतप्रियौ ॥१६॥

**VERSE 16 Meaning:** “Oh king! Originated in the lineage of king Janaka was the king Bahulaaswa. He was also humble (and without “ego”) and was intensely devoted to our Lord Sri Krishna. In this way, both Srutadeva and Bahulaaswa were very dear to our Lord!”

**श्रीसुबोधिनी:** भगवद्भक्तवासात् सोऽपि भक्त्यङ्गे प्रविष्ट इति तथेत्युक्तम्। यतस्तस्य विदेहराष्ट्रस्य पालः। अङ्गेत्यप्रतारणार्थं संबोधनम्। बहुला अश्वा यस्येति क्रियाशक्तिर्निरूपिता। स तु मिथिलवंशोद्भवत्वात् मैथिलः। अस्य तु षड्गुणाः। राजस्त्वभिमानाभाव एव। यथा कर्मनिष्ठः प्रियः तथा ज्ञाननिष्ठोऽपि भगवत्प्रियः। अत आह उभावप्यच्युतप्रियाविति। यथा धर्मनिष्ठः प्रियः एवं ज्ञाननिष्ठोऽपि। एतावद्वर्णनम् भगवता तथाभूतौ तौ स्मृताविति भगवन्मानसक्रियाविषयत्वात् भगवच्चरित्रत्वेन निरूपितौ ॥१६॥

अत एव तद्गुणान् स्मृत्वा भगवान् तयोरिष्टसिद्ध्यर्थं तद्गृहं गत इत्याह तयोः प्रसन्नो भगवानिति।

**SRI SUBODHINI:** Because of the presence of our Lord’s devotees, the king of this territory was also a



great devotee. He was the ruler of Videha kingdom. "Oh friend! (Anga)" — this addressal by Sri Sukadeva is made with a view to instill faith in king Parikshit — that he was not being "cheated" through these "artificial and made up stories", and that all these "events" are "real"! The name of the king is "Bahulaaswa" i.e. he kept, with him a lot of horses, and in this way, he was considered as a powerful king. As he was born in the family of "Janaka" (Mithila), he also belonged to this family (Maithilya).

Srutadeva had 6 qualities. But Bahulaaswa had only one quality viz. "without ego or pride" (Nirabhimaan). Like a person devoted to "Karma" (action) is dear to our Lord, in the same way, a person devoted to "Jnana" (knowledge) also is dear to our Lord. That is why, it is stated here, that both of them were very dear to our Lord. Both of them were remembered by our Lord i.e. our Lord accepted both of them, in His mind, as "His own", and He conferred His blessings of "welfare" on them. This story is based on the "actions of the mind" of our Lord, and hence considered as our Lord's "Leelas" only. This is the purport.

Due to this reason, after remembering their "qualities and virtues" (Gunas), our Lord, with a view to bless them with whatever "results", they deserved, went to their homes — as per the next verse.

तयोः प्रसन्नो भगवान्दारुकेणाहृतं रथम् ।

आरुह्य साकं मुनिभिर्विदेहान्प्रययौ प्रभुः ॥१७॥

नारदो वामदेवोऽत्रिः कृष्णो रामोऽसितोऽरुणिः ।

अहं बृहस्पतिः कण्वो मैत्रेयश्च्यवनादयः ॥१८॥

**VERSES 17 and 18 Meaning:** “On getting pleased with both of them, our Lord Sri Krishna sat on the chariot brought by Daaruka, and along with the noble sages, visited the kingdom of Videha.” (17)

“The following sages accompanied our Lord. (1) Nārada. (2) Vaamadeva. (3) Atri. (4) Krishna. (5) Raama. (6) Asita. (7) Myself (Sukadeva). (8) Brihaspati. (9) Āruni. (10) Kanva. (11) Maitreya. (12) Chyavana and — others viz. there were other sages too” (18)

**श्रीसुबोधिनी:** पूर्वं गमनबोधनाभावात् लौकिकाभावेनोत्सवाभावाच्च कदाचित्समागमनार्थं दारुकेण समानीतं रथमारुह्य विदेहानेव प्रययौ। नन्वेकाकी सर्वाननुक्त्वा च कथं प्रस्थित इति चेत् तत्राह प्रभुरिति। मुनिभिः साकमारुह्य विदेहान् प्रययौ। तौ हि भगवन्तं मुनिसहितं भावयतस्तत्रापि राजा मुनीनपि भगवद्रूपानेव जानाति, ब्राह्मणस्तु मुनिरूपान्। अत एव स्वयं मुनिरूपधारी राजगृहे गमिष्यति, मुनिभिः सहितस्तु ब्राह्मणगृहे। उभावपि कालात् परभूतं भगवन्तं ज्ञात्वा कालावयवभूतान् मुनीन् जानीतः। अतो द्वादशमुनीन् नाम्ना परिगणयति, प्रकारपरत्वाय च आदिपदप्रयोगः। कृष्णो वेदव्यासः। रामः परशुरामः। अहं शुकः। आदिशब्देन गौतमादयः।

॥१७-१८॥

गुप्ततया अलौकिकन्यायेन गमनं व्यावर्तयितुं सर्वानुभवार्थं मध्ये पूजामाह तत्र तत्रेति।

**SRI SUBODHINI:** Daaruka thought within himself, “The Lord has not told me as to where I should go! There was no “worldly” duty to be done nor there was a festival to be attended! As if the Lord wanted to meet someone? The Lord got seated on the chariot brought by Daaruka. Why did the Lord decide to go to Videha, and he did not tell about this to anyone? This is answered by our Shri Mahaprabhuji by telling, that our Lord is “Prabhu” — is omnipotent. He sat along with the sages

स्त्रिंशद्वर्षं नृपः पपुर्दक्षिभिर्नार्यः ॥२०॥

on the chariot and came to Videha. He took the sages along as these two devotees (Srutadeva and Bahulaaswa) were always used to conduct "discussions" on subjects and Leelas pertaining to our Lord! Out of these two, the king, however, had realized, that the sages were also of the "form" of our Lord only. The Brahmin Srutadeva had understood them, only as "sages". Due to this reason, our Lord will visit the palace of the king, attiring Himself in the form of a "sage", and He will visit the house of the Brahmin in His usual form as the divine Lord, along with the sages (i.e. as our Lord Sri Krishna). Both of them, had realized, that our Lord Sri Krishna was the divine Lord of the Universe, who is beyond "time" (Kaala). As regards the sages, they both had understood them as "parts" of (limbs) "time" (Kaala). That is why, the number of sages who came along with our Lord was 12. Through the word "Aadi" (like), it is said, that there were "others" also, who came along. By the name of "Krishna", the sage Veda Vyaasa has been indicated, and through the name of "Raama", Lord Parasuraama has been referred to. The word "Me" refers to Sri Sukadeva himself. The word "Aadi" (like) refers to sage Gautama and others.

When our Lord came to Videha, He did not come in a "secret" or "supernatural" way. He came openly, giving everyone His divine "Darsan" and "experience", due to which — on the way, our Lord was lovingly worshipped by everyone — as per the following verse.

तत्र तत्र तमायान्तं पौरा जानपदा नृप ।

उपतस्थुः सार्धहस्ता ग्रहैः सूर्यमिवोदितम् ॥१९॥

**VERSE 19 Meaning:** "Oh king! When our Lord journeyed to Videha, wherever, on the way, our Lord went, people in small villages and in big cities, came to

receive Him carrying materials in their hands and worshipped Him, like worshipping the sun above, along with all other planets, by giving "Arghya" and other materials! In the same way, they worshipped our Lord who had come along with the sages."

**श्रीसुबोधिनी:** सार्घहस्ता उपतस्थुः। प्रत्येकं पूजाग्रहणे कालविलम्बो भवेद् अग्रहणे तु दोषः स्यादित्युभयथापि दोष व्यावर्तयितुं दृष्टान्तमाह ग्रहैः सूर्यमिवोदितमिति। ग्रहस्थानीया ऋषयः। नहि सूर्यः सर्वेषामर्ध्यं गृह्णाति। निरीक्षणेन च गृह्णात्यपि एवं भगवानपीत्यर्थः ॥१९॥

मध्यस्थान् देशान् द्वादश नाम्ना निरूपयति आनर्तेति।

**SRI SUBODHINI:** Everyone on the way came with "Arghyam" (worshipping materials) in their hands and worshipped our Lord. As a lot of time is required for worshipping each of them, and as "blemish" will attach if everyone is also not worshipped, with a view to avoid both these "blemish", it is said here, with an example, that by giving "Arghya" to the "sun" every other "planet" is deemed to be worshipped. In the same way, here, by worshipping our Lord, everyone of the sages was also worshipped! Here the "sages" represent the "planets". Like the "sun" does not accept "physically" the worship offered to it, as he "sees" the "offerings" made by the devotees only, in the same way, our Lord Sri Krishan also accepted everyone's worship through His "eyes" (vision) only. This is the meaning!

The "territories" which our Lord passed through are named as 12, as per the following verse.

आनर्तधन्वकुरुजाङ्गलकङ्कमतस्य-

पाञ्चालकुन्तिमधुकेकयकोसलार्णाः।

अन्ये च तन्मुखसरोजमुदारहास-

स्निग्धेक्षणं नृप पपुर्दृशिभिर्नृनार्यः ॥२०॥

**VERSE 20 Meaning:** “Oh king! Aanarta, Dhanva, Kuru, Janghala, Kangha, Matsya, Paanchala, Kunti, Madhu, Kekaya, Kosala and Arna territories — people who lived in these places and others, both male and female devotees, began to drink the “bliss” of our Lord’s lotus like face, expressing generous and compassionate smile and loving gaze.”

**श्रीसुबोधिनी:** अन्ये च अप्रसिद्धाः प्रसिद्धाश्च। भगवतो मुखसरोजं पपुरिति तेषामुपासनाफलं नियपितम्। सरोजत्वेनामृतमपायं दृष्टमेव प्रयोजनं स्यादिति मुखं विशिनष्टि उदारहासस्निग्धेक्षणमिति। उदारः सर्वपुरुषार्थदायी हासः स्निग्ध चेक्षणं माया बहिर्मुखत्वेऽपि संपादिते सर्वपुरुषार्थान् साधयति। ज्ञानं तु भगवत्संबन्धिनं करोति। अतः अदृष्टमपि फलंप्रयच्छतीति निरूपितम्। एतादृशं नरा नार्यश्च सर्वेधिकारिणो ह्यत्रेति न्यायेन पपुः ॥२०॥

ततो भगवान् फलरूपेणापि भजने फलान्तरं प्रयच्छन् ततोऽप्यग्रे फलपरंपरासिद्ध्यर्थमुपायं कृतवानित्याह तेभ्य इति।

**SRI SUBODHINI:** Apart from the territories mentioned, there were others too, which were not very famous, and when our Lord passed through these territories, people, both male and female, began to drink the “bliss” of our Lord’s lotus like face. Through this, it is said, that this “divine result” was given to them by or Lord’s grace, due to the strength of their “worship” (Upaasana) done by them. Our Lord’s face was of the beautiful form of a “lotus” and through this, all of them got the “bliss” of drinking the divine “nectar” itself! This is the external blessing, which everyone could see for themselves. That is why, the most beautiful nature of our Lord’s face has been specifically mentioned — that it had a generous and noble smile and compassionate loving gaze! By the word “Udaara” (generous) it is mentioned, that this smile of our Lord, had the

capacity to confer all the “goals” of a human life. The compassionate loving gaze, is “Māyik” in nature. Yet, despite capable of making everyone “externally” oriented, it is capable of conferring all the “goals” of a human life! “Jnana” (knowledge) enables a devotee to get “related” to our Lord. The “face” of our Lord has two qualities and due to this, it was capable of blessing everyone with “unseen” benefits also! All these men and women have, on getting the “Darsan” of our Lord’s lotus like face, become “deserving” to drink the “bliss” (Rasa) of our Lord!

Later, our Lord, out of His grace, and with a view to bless all of them with more “benefits”, although He was worshipped by all of them, as being the giver of “benefits and results”, took further actions - as per the next verse.

तेभ्यः स्ववीक्षणविनष्टमिस्रदृग्भ्यः

क्षेमं त्रिलोकगुरुरर्थदृशं च यच्छन् ।

शृण्वन्दिगन्तधवलं स्वयशोऽशुभघ्नं

गीतं सुरैर्नृभिरगाच्छनकैर्विदेहान् ॥२१॥

**VERSE 21 Meaning:** “Due to the “Darsan” of our Lord Sri Krishna, their “vision” of “ignorance” was destroyed. Our Lord, who is the Guru (teacher) of all the three worlds, blessed everyone of them, who had His “vision” with those “boons”, through which, they were able to see and feel the holy presence of our Lord, with them, at all times. They were also blessed by our Lord to see our Lord, in each and every object! Such were the exalted “boons” conferred by our Lord, on all these “devotees”!

COME - ALL THESE OBJECTS AND ALL THESE



Our Lord reached, slowly the Videha kingdom, while the celestial gods and the devotees on this earth sang the famous Leelas of our Lord, which illuminates all sides with it's brilliance and destroys all inauspicious ills and events, which our Lord listened." (ie the songs).

**श्रीसुबोधिनी:** भगवद्वीक्षणेन विनष्टं तमः अज्ञानं यस्य। तादृशदृष्टियुक्तेभ्यः वस्तुसामर्थ्यादेव दोषे निवृत्ते स्वयमधिकं क्षेमं दत्तवान्। लब्धस्य परिपालनं क्षेमः। यथेयं मूर्तिः सर्वदा दृष्टौ सन्निहिता भवति तथा वरं दत्तवानित्यर्थः। तदैवेदानीं प्राप्तस्य परिपालनं भवति। ननु मध्ये विषयान्तरदर्शनस्यावश्यकत्वात् कथमेतस्यैव दर्शनं निरन्तरं भवेदित्याशङ्क्याह त्रिलोकगुरुरिति। त्रिलोकस्य स एव गुरुः यत्रान्तर्यामिप्रेरणया सर्वेषां सद्बुद्धिरुत्पद्यते। बहिर्वाक्यं त्वप्रयोजकं व्यभिचारात्। अतो यदैवान्यदर्शनं प्राप्नोति तदेव तन्निषेधार्थमुपदेशं करोतीत्यर्थः। किञ्च अर्थदृश च यच्छन् सर्वत्र ते यथा अर्थरूपं भगवन्तमेव पश्यन्ति सर्ववस्तुषु वस्तुस्वरूपम्। अतो यत्किञ्चिदपि ते पश्यन्तो भगवन्तमेव पश्यन्तीति पूर्वदत्तक्षेमस्य न कापि प्रच्युतिः। चकारात्तत्र स्थितमपि भगवन्तं द्रष्टुं सामर्थ्यं दत्तवानित्यर्थः। नन्वकस्मात्कथमेतावत्फलं प्रयच्छतीति शङ्कां व्यावर्तयन् तेन दत्तं फलं सर्वदेव स्थास्यतीत्यपि ज्ञापयति शृण्वन्दिगन्तधवलं स्वयश इति। तेषां मुखेभ्य एव शृण्वन्। मध्ये कालादिवशात् जाताधर्मेण प्रतिबन्धमाशङ्क्याह अशुभघ्नमिति। कदाचित्तत्कीर्तिविस्मरणे साधनाभावमाशङ्क्याह गीतं सुरैर्नृभिरिति। ये देवरूपा मनुष्याः तैर्गीतम्। सुरनृभिश्च गीतमिति वा। तेन कीर्तैरक्षयत्वं निरूपितम्। एवं मध्यस्थेभ्य एतावत्प्रयच्छति यदर्थं तु गच्छति तेभ्यः किं दास्यतीति शङ्कामुत्पादयन्नेव उद्देश्यदेशान् गतः शनकैरिति मध्ये तेषु स्नेहो निरूपितः ॥२१॥

उद्देश्यदेशस्थानां भगवति स्नेहादिकमाह तेऽच्युतं प्राप्तमिति।

**SRI SUBODHINI:** On our Lord's "gaze" falling on these devotees, the "curtain" of their "ignorance" got removed (destroyed). In this way, their "eyes" were endowed with "Jnana" (knowledge) through the "blessing" of the vision of our Lord, as all their "blemish"



were destroyed by our Lord's grace and capacity. Our Lord conferred on them immense and everlasting welfare. "Welfare", is defined as the continuous protection of that happiness and joy, which one has been blessed with! Like now, THIS BEAUTIFUL DIVINE FORM OF OUR LORD REMAINED FULLY IN THEIR EYES ON A PERMANENT WAY! OUR LORD BLESSED THEM WITH THIS "BOON" (VARA).

A doubt may arise now, as to what will happen to this "permanent" vision of our Lord's form in their eyes? This doubt is removed by our Shri Mahaprabhuji by citing the holy words, used in this verse. "The Guru (teacher) of the three worlds" OUR LORD IS THE GURU (TEACHER) OF THE THREE WORLDS (I.E. THIS UNIVERSE) DUE TO THIS, A TRUTHFUL INTELLECT IS BLESSED BY HIM, AT ALL TIMES, ON HIS SINCERE DEVOTEES - AS HE IS THE "INDWELLER" (ANTARYAAMI) LORD OF EVERYONE! In this way, the "instructions" given from "outside" is meaningless, as it remains only for sometime (i.e. temporary), and it's potency and influence do not remain for ever. Hence, wherever there arises a need to see other objects, then our Lord causes the removal of this type of "vision". In other words, our Lord gives such an inspiration from "inside", that a devotee is unable to have the "Darsan" of anything else. Through this grace of our Lord, at all times, a devotee is blessed with the "vision and Darsan" of our Lord's holy divine form only. This "vision" is given by our Lord only, through which, the devotee is able to see all the objects in this Universe as being of the divine form of our Lord. In fact the devotee realizes that "OUR LORD ONLY HAS BECOME ALL THESE OBJECTS AND ALL THESE

OBJECTS ARE HIS FORMS ONLY! THERE IS NOTHING ELSE APART OR DIFFERENT FROM OUR LORD.

In this way, the boon of welfare conferred by our Lord in the first instance, never gets lost or gets erased. It remains for ever! The word "Cha" (and) has been used THAT OUR LORD GIVES THE CAPACITY TO THE DEVOTEE TO SEE THE LORD IN EVERY OBJECT! A doubt arises now, as to how the Lord gives such a "result" (Phalam) so accidentally or suddenly? Our Shri Mahaprabhujī removing this doubt says that "OUR LORD ALWAYS LISTENS TO THE PURE FAME CAUSED BY HIS DIVINE LEELAS". From this, it becomes clear, that the "boon" given by our Lord will remain everlasting and permanently fixed!

Another doubt may arise now! Will it be, that the rise of unrighteous deeds, in between, may cause an obstacle for this permanent and continuous vision of our Lord? Our Shri Mahaprabhujī removing this doubt says that "THIS FAME OF OUR LORD IS CAPABLE OF DESTROYING ALL INAUSPICIOUSNESS". Due to this, in between, unrighteous deeds will never happen, caused by the ill-effects of "time" (Kaala) or due to other factors!

Another doubt may arise now! The fame of our Lord is the cause for this "Darsan". If this knowledge about our Lord's "fame" (Yash) gets forgotten, what would happen to the "continuity" of this vision? Our Shri Mahaprabhujī removing this doubt says that "OUR LORD'S FAME IS BEING SUNG ALWAYS, BY BOTH THE CELESTIAL GODS AND DEVOTEES ON THIS EARTH – AND THIS REMOVES THE POSSIBILITY

OF “FORGETTING” HIS FAME! In this way, the permanent nature of our Lord’s “fame” (Keerthi) has been proved and described.

Thus, our Lord conferred such an exalted boon on those, who had come to see Him, on the way to Videha kingdom. If this is so, what will be the blessing and boon which our Lord will confer on those, for whose sake, He had undertaken this journey? On the rise of this doubt only, it is referred here, that our Lord went to Videha, very slowly. This very slow movement, indicated our Lord’s love for all of them!

The love and respect of those citizens, of Videha, where our Lord was to visit, have been explained through the next verse.

तेऽच्युतं प्राप्तमाकर्ण्य पौरा जानपदा नृप ।

अभियुर्मुदितास्तस्मै गृहीतार्हणपाणयः ॥२२॥

**VERSE 22 Meaning:** “Oh king! On hearing about the visit of our Lord Sri Krishna, the happy and joyful citizens of Videha, came to greet and welcome Him, with all materials for His worship, being carried in their hands!”

**श्रीसुबोधिनी:** पुरवासिनो देशवासिनश्च। नृपा इति पाठे भगवांस्तत्र गच्छतीति भगवद्दर्शनार्थं प्रथमत एव सर्वे गताः। तेऽपि भगवति पुरवासिबज्जाता इति त्रिविधा निरूपिताः। तेषां कायिकादिभावमाह आभिमुख्येन ईयुरिति कायिकं, मुदिता इति मानसं, गृहीतार्हणपाणय इति धनद्वारा ममतास्पदेनापि भजनमुक्तम्। ॥२२॥

तत ऐन्द्रियकमाह दृष्ट्वा तमिति।

**SRI SUBODHINI:** The citizens of the city and Videha state came to welcome our Lord. If the word “Nripa” is read as “Nripaa” — it would mean that even

the royal princes and kings came to receive our Lord. In this way, eager to have "Darsan" of the Lord, they also became "one" and "same" with the other people. Thus the three types of persons viz. (1) of the city, (2) of the state and (3) princes and kings. Their bodily and mental devotional attitudes to our Lord are also described. They came in the front of our Lord to receive Him. In this way, their "bodily" attitude is described. They came "Mudita" – very joyful and cheerful – in this way, their "mental" attitude and happiness is emphasized. They brought materials, in their hands, for worshipping our Lord! In this way, they offered their wealth as an offering to our Lord – as wealth has a capacity to create "attachment" and "meum" (Mamata). They were, able to destroy this attachment by offering their wealth to our Lord and in this way, they expressed their Bhakthi (devotion) to our Lord. In other words, they welcomed our Lord by offering their body, mind and wealth (Tan, Man and Dhan) and showed their "love" for Him.

What was the nature of their "senses", (Indriyas) when our Lord visited them? This is being explained through the next verse.

दृष्ट्वा तमुत्तमश्लोकं प्रीत्युत्फुल्लाननाशयाः ।

कैर्धृताञ्जलिभिर्नेमुः श्रुतपूर्वास्तथा मुनीन् ॥२३॥

**VERSE 23 Meaning:** "On getting the "Darsan" of the auspicious and famous Lord Sri Krishna and the sages, whose names only had been heard by them before, the face and the inner minds of these persons became blossomed with joy and bliss. They folded their palms and began to prostrate with their heads, to our Lord and the sages."

श्रीसुबोधिनीः प्रीत्युत्फुल्लमुखाम्बुजा इति। भगवद्दर्शनं तादृशं येन भगवानन्तः प्रविशति प्रविष्टोतिप्रीतिमुत्पाद्य उत्फुल्लान्याननानि बहिः आशयांश्चान्तः करोति। ततः कैर्मस्तकैर्धृताञ्जलिभिः सर्वापराधक्षमापकैः भगवन्तं नेमुः मुनींश्च। विशेषानभिज्ञत्वात् तथा नमनमिति शङ्कां व्यावर्तयति श्रुतपूर्वानिति ॥२३॥

साधारणानां प्रतिपत्तिमुक्त्वा मुख्ययोराह स्वानुग्रहाय संप्राप्तमिति।

**SRI SUBODHINI:** Due to their intense love, the "lotus" of their faceś, gōt blossomed! This is due to the blessing and power of having got our Lord's "Darsan"! THAT THE LORD, WHILE GIVING HIS "DARSAN" ENTERS INTO THE HEART OF THE DEVOTEE. HE THEN INSPIRES LOVE AND SATISFACTION IN THIS MIND, THROUGH WHICH, THE FACES OF THE DEVOTEES BECOME "BLOSSOMED" LIKE THE "LOTUS" FLOWERS, AS A PHYSICAL EXTERNAL REACTION TO THE INWARD LOVE INSPIRED BY OUR LORD! THE "INSIDE MIND" ALSO GETS VERY HAPPY AND "BLOSSOMED" (EXPANDED JOYFULLY).

Later, all of them, with folded hands, begged for our Lord's "pardon" for the "offences" committed by them. They put their "heads" in prostration to the Lord and the sages. How come they did these "prostrations" even though, they had no acquaintance or recognition of these sages? Removing this doubt, our Shri Mahaprabujī says, that they had "heard" about the glorious qualities and virtues of the sages, earlier, although, they had not seen them physically! Due to this, they prostrated to them, with deep respect.

After describing the attitude of "surrender" of the "ordinary" citizens, through the next verse, the "surrender" made by the two important devotees of our Lord, is being described.

स्वानुग्रहाय संप्राप्तं मन्वानौ तं जगद्गुरुम् ।

मैथिलः श्रुतदेवश्च पादयोः पेततुः प्रभोः ॥२४॥

**VERSE 24 Meaning:** "The Lord of the Universe, our Lord Sri Krishna, who is the teacher (Guru) of this Universe, has visited us, to bless us. Knowing like this, Bahulaaswa and Srutadeva came and fell at the holy feet of our Lord!"

**श्रीसुबोधिनी:** ननु सर्वदा भगवान् दृश्यत एव सेव्यते च तथा सति को विशेष इति शङ्कां वारयति जगद्गुरुमिति। किमस्माभिर्यत्क्रियते तदेव कर्तव्यमाहोस्विदन्यद्वा, एतन्निर्णयं भगवानेव करिष्यतीति विशेषतः समागमनमित्यर्थः। अत एव पादयोः पेततुः। अनेन ब्राह्मणस्यापि नमस्कारः अनिषिद्ध इति निरूपितम्। प्रभोः समर्थस्य। चरणनमनमात्रेणैव सर्वमेव स्वहितं करिष्यति। नाधिकं स्वार्थमपेक्षते फलदानार्थं वेति सूचितम् ॥२४॥

तत उभावपि स्वस्वगृहे समानयनार्थं निमन्त्रणां कृतवन्तावित्याह न्यमन्त्रयेतामिति।

**SRI SUBODHINI:** What is the "special" nature of this particular occasion, when our Lord's "Darsan" was being done and His "service" (Seva) also is being performed at all time? Our Shri Mahaprabhuji removing this doubt says that OUR LORD IS "JAGATGURU" — teacher of this Universe! Our Lord is the teacher of the Universe i.e. It is He who removes the "darkness" of "ignorance" (Ajnana) of His devotees and blesses them with the "light" of the brilliant "Jnana" (knowledge). Hence, the Lord Himself has come now and is very keen to see whether whatever is being done by Him is adequate and proper (sufficient) or whether anything more remained to be done by Him! If there was anything more to be done, then the Lord desired that He should tell them to do, as our Lord only can do such actions (i.e.



no one else is capable of doing such actions. Due to this, OUR LORD HAS NOW COME IN HIS VERY SPECIAL FORM. Moreover, by falling at His feet, it is indicated that, even for the Brahmins, prostrating to the "feet" is not prohibited! — AS OUR LORD IS ALL-CAPABLE, (OMNIPOTENT) BY JUST FALLING AT HIS HOLY FEET, HE WILL CONFER ALL TYPES OF WELFARE FOR US OR FOR DESTROYING EVERY TYPE OF "RESULTS" (PHALAM), OUR LORD DOES NOT DEMAND ANY OTHER EFFORT, EXCEPT THIS "PROSTRATION" (PRANAAMA). This is what is indicated!

Later, both these devotees, as per following verses, invited our Lord to visit their respective houses.

न्यमन्त्रयेतां दाशार्हमातिथ्येन सह द्विजैः ।

मैथिलः श्रुतदेवश्च युगपत्संहताञ्जली ॥२५॥

भगवांस्तदभिप्रेत्य द्वयोः प्रियचिकीर्षया ।

उभयोराविशद्गेहमुभाभ्यां तदलक्षितः ॥२६॥

**VERSES 25 and 26 Meaning:** "Both Bahulaaswa and Srutadeva, with folded hands, with a view to extend their hospitality to our Lord Sri Krishna along with the sages, invited them simultaneously to visit their homes" (25)

"Accepting the invitations of both for them, with a view to please both of them, our Lord visited them both, at the same time. Our Lord, thus, had taken two forms, which, however, were not recognized by these two devotees" (26)

श्रीसुबोधिनीः स्वगृहे समायास्यतीत्यत्र हेतुः दाशार्हमिति। सह द्विजैरिति भागशो निमन्त्रणं वारयति। उभयोस्तु कर्तव्यमेव तत्। लोके त्वशक्त्या



कालभेदेन भागभेदेन वा लौकिकास्तथा कुर्वन्ति भगवांस्तु प्रभुरिति सर्वं संपादयिष्यति। राजत्वान्मैथिलः प्रथमं निर्दिष्टः। चकारः राजसमत्वं बोधयति। श्रुतदेवश्च युगपत्संहताञ्जली इति कालभेदव्यावृत्त्यर्थमुक्तम्। ततो भगवान् तयोरभिप्रायं ज्ञात्वा भगवतो वैभवं च ज्ञातुं भगवतोऽशक्यं किमपि नास्तीति तत्तथैव संपादनीयमिति भगवानुभयोरपि गृहे गतः। तत्र प्रकारमाह उभाभ्यां तदलक्षित इति। भगवान् समूहद्वयं जातः। तत उभयगृहे गतः। यस्मिन् देशे मार्गभेदोस्ति ततो भगवन्माहात्म्ये तथावगते तथा रसो न भविष्यतीति ताभ्यामलक्षित एव गतः (जनकगृहे स्वस्वांशेन आगतः)। मुनीनामपि तथात्वं जातमिति केचित्। राजनि मुनीनां विशेषाभावात्सर्वत्र भगवद्बुद्धेस्तुल्यत्वात् 'ये यथा मां प्रपद्यन्ते' इति वाक्याच्च श्रुतदेवगृह एव मुनिभिः सहितो गतः। राजगृहे तु स्वयमेव गतस्तादृगरूप इति विमर्शः ॥२५-२६॥

ततस्तस्मिन् देशे राजा मुख्य इति प्रासङ्गिकत्वाच्च राजवृत्तान्तमाह श्रोतुमप्यसतामिति।

**SRI SUBODHINI:** They both thought, that our Lord is "Daasarha" (as the Lord has taken birth in the lineage of "Dasaarha"), and hence He deserved to be invited to their houses. The word "along with the sages" denotes that, both of them desired, that the Lord should visit their homes, along with these sages. Our Lord had decided to bless both of them and confer auspicious "welfare" on them. But, due to the near impossibility of the task itself, a person of this world, cannot be present, at the same time, in two places. Hence, usually, a person visits two places at two different times i.e. dividing his "time"! but OUR LORD IS ALL-CAPABLE (OMNIPO-TENT) HE CAN DO ANYTHING, WHICH HE DESIRES TO DO! Hence, He went to both the places at the same time !

The name of the king has been referred to in the first instance, as he was a "king". The word "Cha" (and)

indicates, that even Srutadeva was also equal to the “king”. They both desired the Lord to visit their homes, at the “same” time. For this sake, both of them prayed to our Lord, with folded hands, together!

Through this action of prayer made with folded hands, the Lord understood their “motive” — that both of them are keen to see the “glory and power” (Vaibhav) of our Lord! Of course this is not a “big deal” for our Lord, as nothing is “impossible” for our Lord! Hence our Lord decided that “let me do this task, in such a way, that both of them get the knowledge of my glory and power”. Due to this, our Lord, visited both of them, along with everyone else, at the same time! But, both of them could not realize that our Lord, indeed, had taken “two separate forms” of the same kind and nature! If they were made to realize this factor, then they would have lost the “bliss” (Rasa) of our Lord’s holy visit to their homes!

Our Lord took the form of a “sage” (Muni) and visited the house of the king, as He is omnipotent! Some say, that even the sages took “two forms” and visited both the homes! The reason for our Lord, visiting with the “form of a sage” was that the king Bahulaaswa was disciplined in the path of Jnana (knowledge), and he never recognized any difference between the forms of our Lord or of a sage! (i.e. he saw everyone as “equal”).

As regards the devotee Srutadeva, as he was always considering everyone as the form of our Lord only, as per our Lord’s assurance in the Gita that “He will respond in the same way and manner, through which, a devotee surrenders to Him” — our Lord visited Srutadeva’s house, along with the sages, by Himself, whereas, He went attired as a “sage” to the house of the king!

Later, by way of "coincidence" the story of the king of this territory is being told, through the next verse.

श्रोतुमप्यसतां दूराज्जनकः स्वगृहागतान् ।

आनीतेष्वासनाग्र्येषु सुखासीनान्महामनाः ॥२७॥

प्रवृद्धभक्त्या उद्धर्षहृदयास्त्राविलेक्षणः ।

नत्वा तदङ्घ्रीन्प्रक्षाल्य तदपो लोकपावनीः ॥२८॥

सकुटुम्बोऽवहन्मूर्ध्ना पूजयांचक्र ईश्वरान् ।

गन्धमाल्याम्बराकल्पधूपदीपार्घगोवृषैः ॥२९॥

वाचा मधुरया प्रीणन्निदमाहाव्रतर्पितान् ।

पादावङ्कगतौ विष्णोः संस्पृशन् शनकैर्मुदा ॥३०॥

**VERSE 27 to 30 Meaning:** "Due to the increase in devotion (Bhakthi), with the eyes drenched in tears, having a cheerful and a generous noble mind, the king Janaka, made the sages, (who symbolized our Lord Himself and whose holy names, the wicked and bad persons cannot even hear about (i.e. let alone know them) sit comfortably in the best of seats, brought by him, personally! After having sat comfortably, the sages were offered prostrations, and their feet were ceremoniously "washed" by king Janaka. This "water" (which was used to wash their holy feet) is considered as equal to the waters of the holy Ganges river. Hence the king sprinkled this "water" on his own head, and those of this family members. He also worshipped them in a total manner with fragrant substances, flowers, clothes, Dhoop, waving of lamps, beautifying ingredients, Arghya, cows and bulls. Later, they were made happy with delectable "meal". He then made them cheerful with very sweet words. Later king Janaka placed the holy feet of our Lord in his lap

and stroked them, very slowly, with intense love. He then began to speak in the following way."

**श्रीसुबोधिनी:** ये असन्तस्तेषां श्रोतुमपि दूरे। एते मुनिभावापन्नाः भगवन्तः तादृशाः स्वगृहे समागता इति महदन्तरम्। असत्त्वं तु देहाभिमानात्सर्वेषामविशिष्टम्। अतः स्वगृहागतान् दृष्ट्वा स्वस्य सिंहासनसदृशानि आसनानि स्वमित्रेभ्यः समानीतवान् ततस्तेष्वासनाग्रेषु सुखासीनान् कृत्वा कथमेतावतीं पूजां करिष्यामीति चिन्तां परित्यज्य महामना भूत्वा तेषु या प्रवृद्धा भक्तिः तया उद्धर्ष ऊर्ध्वहर्षयुक्तं यत् हृदयं तेनाग्नयुक्ते आविले अक्षिणी यस्य तादृशो जातः। अनेन देहे पूजा निरूपिता। ततो बाह्यद्रव्यैः पूजामाह नत्वा तदङ्घ्रीन् प्रक्षाल्येति। नत्वेति पूर्वेण संबध्यते। तेन पूजासमाप्तिः आन्तरेण सूचिता। बाह्यार्थमनुज्ञां च प्रार्थयते। आदौ तदङ्घ्रीन्प्रक्षाल्य तदपो लोकपावनीर्गङ्गारूपत्वात्, सकुटुम्बो मूर्ध्ना अवहत्। ततः पूजायोग्यो भूत्वा पूजयांचक्रे सर्वानेव ईश्वरान् न तु जीवैश्वरान्। पूजासाधनानि गन्धमाल्यादीनि। गोवृषैरिति शास्त्रार्थसिद्धये। स हि मर्यादया प्रवृत्तो न तु भक्त्या। अतो यथावाक्यमेव करोति। गोनिवेदनं च मुख्यम्। ततो मधुरया वाचा इदमग्रे वक्ष्यमाणमाह अन्नतर्पितानिति। भोजनताम्बूलविरामशयनान्तं कृत्वा पश्चात् स्तोत्रं कृतवान्। अन्नेन तृप्तिस्तदेव भवति यद्यन्नमुद्वेजकं न भवेत्। तत्ताम्बूलविश्रामशयनसहितमेव। तत्रापि विशेषमाह पादावङ्गताविति। विष्णोर्मुख्यत्वेन समागतस्य, सर्वत्र विष्णुबुद्धिरैक्यबुद्धिश्चेति विशेषाभावात् वा। शनकैः संस्पर्शः अभ्यनुज्ञार्थः। जाते स्पर्शे संतोषाविर्भावः॥२७-३०॥

स हि यादृशं भावयति तादृशं वदन् भगवत्त्वज्ञापनाय षड्भिः स्तौति भवानिति।

**SRI SUBODHINI:** "Wicked and bad persons are not entitled or deserving even to hear the holy names of such great sages, who had come to the house of king Janaka! All these sages symbolized our Lord's "divine" forms only (Bhagawadroopa). On seeing such exalted sages (our Lord also was in the form of a "sage") having come to visit this house, king Janaka, brought

thrones for them to sit – thrones which were comparable to his own throne! Later he made them sit on these thrones, comfortably. He gave up his anxiety as to how, he will be able to perform their proper reception and worship.

As king Janaka was of a great noble mind, and due to the intensity of his rising devotion to the sages, with a very happy blissful mind and heart, as his eyes were filled up with tears of joy and gratitude, he performed their “worship” with his “body”. Later, with various objects and materials, their “worship” was done. At first, he prostrated to them fully. He then did “massage” of their feet. In this way, he completed his worship of all the sages. He also prayed for their approval to enable him to worship them with all “outside” ingredients/materials.

In the first instance, their “feet” were washed. As this “water” was of equal value of the Ganges water, (i.e. purificatory in nature of the entire Universe) the king along with the members of his family, sprinkled this water on their heads. Later, as they were ready to be “worshipped”, all of them worshipped our Lord, who had visited this house, putting on the form of a “sage”. Fragrant flowers and pastes/substances were used along with the offerings of cows and bulls also. This was done with a view to fulfill the scriptural rules as the “worship” of the king was as per the “Maryaada” (orderly-scriptural) way and was not based on “pure” Bhakthi or devotion! Hence, this entire worship was done, as per the scriptural rules. In the scriptures, the offering of “cows” is considered as very important. Later, the king spoke sweet words of welcome, and after they were fed with delectable meals and the offering of betel leaves/nuts, the

king began to do their "praise" (Stuti). Later, they became happy after taking rest, and it is specially said, that the king placed the holy feet of our Lord in his lap and began to stroke them, very gently and slowly. The words "slowly" has been used to indicate that, the king took care to get the "order and approval" from the Lord for doing this act of "Seva" (service). In this way, the king was very lucky to have placed the holy feet of our Lord Vishnu. The purport of this is, that the king had the mind and intellect which regarded Lord Vishnu as being present "everywhere and in everything". In fact, he had the "united" vision of "oneness" of everything with our Lord and the Lord being present in everyone! He did not have a divided "vision", when he saw the various materials and persons of this Universe. On touching the holy feet of our Lord itself, the king got the rise of immense joy and satisfaction. In other words, the king got totally joyful and fulfilled!

King Janaka knew, that our Lord Sri Krishna was the highest "Bhagawan" Himself (i.e. the Lord of the Universe). In the same way (i.e. with this attitude) he, now, rendered the Lord's "praise" (Stuti) in the following 6 verses.

राजोवाच -

भवान्हि सर्वभूतानामात्मा साक्षी स्वदृग्विभो ।

अथ नस्त्वत्पदाम्भोजं स्मरतां दर्शनं गतः ॥३१॥

**VERSE 31 Meaning:** "The King began to say, "Oh Lord! You are the "Aatma" of all beings! You are also the "witness" in all of them, self-brilliant and effulgent! You have given us this "Darsan" as we have been remembering You, at all times."



**श्रीसुबोधिनी:** स हि सर्वदा सर्वं भगवत्कार्यमेवेति मन्यते। सर्वं च भगवद्रूपमिति। तादृशस्य कथमिदानीं विशेषतो वाक्यं संभवति। विरुद्धं च न वक्तव्यम्। अतः पूर्वावस्थामनूद्य विशेषं बोधयति। यद्यपि भगवान् सर्वरूपेण आत्मरूपेण च दृष्टः तथापि भक्तिमार्गानुसारेण यादृशो भाव्यते तादृशोऽद्यैव दृष्ट इति। युक्तश्चायमर्थः। **सर्वभूतानामात्मत्वात्** सर्वं भगवानेव। **साक्षित्वात्** स्वात्मा साक्षिचैतन्यं वा। तत्रापि **स्वदृक्स्वप्रकाशः**, अनेन तत्प्रकाशार्थमपि नान्यापेक्षेति निरूपितम्। **विभो** इति संबोधनं सर्वसामर्थ्यं सूचयति। तेनास्माकं हृदये तथा प्रतीतिजननं नान्येषामिति सर्वं संपद्यते। तथापि त्वत्पदाम्भोजं भक्तिमार्गेण त्वां स्मरतामद्यैव दर्शनं गतः ॥३१॥

नन्वस्य दर्शनस्य क्वोपयोगः। न हि दर्शनार्थं चिन्तनं करोति किन्तु स्वतः पुरुषार्थत्वेनैव तत्राऽऽह स्ववचस्तदृतं कर्तुमिति।

**SRI SUBODHINI:** This king always regarded all the "actions" as being belonging to our Lord, and everything as the "form" of our Lord only. Hence, how will he tell now anything different than this? Though the king had the "Darsan" of our Lord as the "Aatma", which is present in every "being", now, as the Lord had given him "Darsan" as per the path of Bhakthi (devotion), the difference between the "two" is being described. As the Lord is the "Aatma" in everyone, it is true that everything is our Lord only. Moreover, as He is the "witness" of every "being", He is the "Aatma" of everyone too. In other words, this "witness" is the "consciousness" (Chaitanya). Moreover, this "Aatma" is self-brilliant and effulgent (Swayamprakash). By telling like this, it is conveyed, that the Lord does not need any other "light" to make Him look "brilliant"! The word "Vibho" (all capable — omnipotent) indicates, that the Lord is "capable of achieving everything". It is the Lord, who makes our heart happy, in this way. The king



told "By remembering your lotus feet, Oh Lord! You have given me your "Darsan" today!"

Where will this "Darsan" given by the Lord, as per this path of devotion (Bhakthi) be useful? The king was immersed in "Jnana" (knowledge). The "Jnanis" usually do not think of our Lord, for getting a "Darsan". But this "thinking" by itself confers its result and due to this, people do "think" of our Lord. This doubt is removed through the next two verses.

स्ववचस्तदृतं कर्तुमस्मद्द्गगोचरो भवान् ।

यथात्थैकान्तभक्तान्मे नानन्तः श्रीरजःप्रियः ॥३२॥

को नु त्वच्चरणाम्भोजमेवंविद्विसृजेत्पुमान् ।

निःकिञ्चनानां शान्तानां मुनीनां यस्त्वमात्मदः ॥३३॥

**VERSES 32 and 33 Meaning:** "In comparison to the devotee, who is exclusively devoted to Me, Aadisesha, Goddess Laxmi, Lord Brahma and even Lord Siva are not so dear to Me". You, Oh Lord! have declared like this, and with a view to make them come true, You have given us your "Darsan" today! Is there any person, who will give up the "thinking" of your lotus feet after realizing and knowing this fact? You, Oh Lord! give your "Aatma" itself for those peaceful sages, who have renounced everything for your sake!"

श्रीसुबोधिनीः तद्भगवतः प्रसिद्धं वचः ऋतं सत्यं कर्तुं भवानस्मद्-  
ऋगोचरः। ननु किं तद्वच इति चेत्। तत्राऽऽह यदात्थेति।

'न तथा मे प्रियतम आत्मयोनिर्न शङ्करः ।

न च सङ्कर्षणो न श्रीनैवात्मा च यथा भवान्' इति।

एतद्भगवद्वाक्यम्। अत्र यथा एकान्तभक्तो मम प्रिय इति वक्तव्ये  
दृष्टान्तार्थं यथा भवानिति वक्तवान्। अत्राजशब्देनैव शङ्करोऽपि गृहीतः।

गुणावतारत्वेन तस्याप्यजत्वात्, आत्मापि तत एव। अत एतत्सगच्छते एकान्त भक्तादिति। प्रियत्वं तदैव भवति यदि गत्वा दृश्यते। अतः प्रियत्वान्यथानुपपत्त्या भगवान् स्वयमागत्य दृष्टवानित्यर्थः। एवं भगवद्गुण ज्ञात्वा आत्मत्वसाक्षित्वयोरपि सिद्धत्वादधिकमेवं करोतीति सुगमत्वादुत्तमत्वाच्च एवमित्को वा त्वां विसृजेत्। ननु प्राप्तात्मभावस्य भक्त्या सर्वं सिद्ध्यति यस्य त्वात्मभावो न जातः तस्य तदर्थं परित्याग इति चेत् तत्राह निःकिञ्चनानां शान्तानामिति। ब्रह्मात्मभावे साधनत्रयम्। आदौ निःकिञ्चनत्वं सर्वपरित्यागः। तदनंतरं शमः। एवमन्तर्बहिर्विक्षेपरहितः मननं कुर्यात्। ततो ब्रह्मभावः तदुक्तं निःकिञ्चनानां शान्तानां मुनीनां त्वमात्मद इति ॥३२-३३॥

नन्वेतादृशो भगवान्नाहमित्याशङ्क्याह योऽवतीर्येति।

**SRI SUBODHINI:** With a view to make the "famous promise and words" of our Lord come true, Janaka says that, "Oh Lord! You have given your "Darsan" today!" What are those valuable words? Janaka says, that the Lord had declared that, "For Myself, Brahma, Siva, Sankarshana, Laxmi and My own Aatma also are not dear or loving to Me as you are!" — what is said here is that "the one-pointed devotee is very dear to Me". To prove this statement, an example is given here. The word "Aja" has been used to denote Lord Siva; the word "Aja" (unborn) is used to denote "Aatma" also. The purport of this is, that in comparison to the one-pointed devotee, all these persons are not "dear to Me"! Our Lord's "love" gets exhibited, when the Lord Himself, out of His love, comes to give His "Darsan"! This is the only way to show and prove our Lord's dearness to His devotee! Our Lord is the "Aatma" and "witness" of everyone. Even then, our Lord loves His "one pointed" devotee more, and due to this "love" our Lord confers more "benefits" on such a devotee! Like, He has now come to give His "Darsan" by coming Himself! In

this way, THIS PATH OF DEVOTION IS "EASY AND BEST". WHO THEN, WHO HAS UNDERSTOOD THE GLORY OF THIS PATH OF BHAKTHI WILL GIVE YOU UP? (I.E. THE LORD). He, who has established his mind, in his "Aatma", he (i.e. this devotee) attains everything through one-pointed and motiveless Bhakthi to our Lord. but, on the contrary, he, who has not been able to establish his mind in his "Aatma", will he give up our Lord, with a view to achieve his goal? Answering this, it is said that, that there are three "instruments" (paths - Saadhan) to make the "Aatma" get established in "Brahman" (the highest truth). Firstly, renouncing everything; secondly, attain "peace" by destroying all the "disturbances" of both the "outside" and the "inside", through constant contemplation on "Brahman"; thirdly, the devotee attains the realization of Brahman (Brahmabhaava). That is why, it is said here, that those peaceful sages, who have given up everything, for the sake of our Lord, are blessed by our Lord with "His own Aatma". The purport of this is that in the path of "Jnana" (knowledge), a devotee attains the realization of Brahman, after doing "Saadhana" (spiritual efforts) but in this PATH OF BHAKTHI, OUR LORD, WHO IS VERY FOND OF HIS DEVOTEE, AND IS FULL OF GRACE COMES HIMSELF TO GIVE HIS "DARSAN". THIS IS THE GLORY OF THIS PATH OF BHAKTHI.

If the lord were to say to Janaka, "I am not that "Bhagawan", on whom you have just spoken" - with a view to remove this doubt, Janaka says, the following.

योऽवतीर्य यदोर्वशे नृणां संसरतामिह ।

यशो वितेने तच्छान्त्यै त्रैलोक्यवृजिनापहम् ॥३४॥

**VERSE 34 Meaning:** "You, Oh Lord! have taken this incarnation in the lineage of king Yadu, and on seeing the sorrow of those, who lead the human lives in this cycle of births and deaths, (Samsaara) have, out of your compassion and grace, destroyed this sorrow. Through this, You have spread your "fame" everywhere, as the redeemer of the sins of everyone, in the three worlds."

**श्रीसुबोधिनी:** स एव भगवान् सर्वेषां मोक्षार्थमेव यदोर्वशे अवतीर्य संसरतां नृणां संसारदुःखदर्शनेन जातकरुणः तन्निवृत्त्यर्थं यशो वितेने। तस्य कथं संसार निवर्तकत्वमित्याशङ्क्य स्पष्टमेव द्वारमाह त्रैलोक्यवृजिनापह-मिति। पापवशाद्बहिर्मुखतादि सर्वे दोषाः, संसर्गिदोषाद्वा। यशस्तु सर्वेषामेव दोषनिवर्तकम्। अतः स्पष्टमेव तस्य संसारनिवर्तकत्वमित्यर्थः ॥३४॥

एवं जगत्कृतार्थत्वायावतीर्णः स्वकृतार्थत्वाय च समागत इति निरूप्य कर्तव्यान्तराभावान्नमस्यति नमस्तुभ्यमिति।

**SRI SUBODHINI:** The same Lord of the Universe only, with a view to bless everyone with "liberation" has taken this incarnation in the family of Yadu! He has destroyed the sorrow arising out of the cycle of births and deaths of the human beings, through His grace and compassionate heart. He has destroyed the sorrow of everyone and spread His "fame" in this way! How will this "fame" destroy this cycle of births and deaths? This doubt is removed by our Shri Mahaprabhuji by telling, that "this fame is capable of destroying the sins of everyone in the three worlds". Due to one's "sins", a person gets the "blemish" of being an "extrovert" (i.e. interested only in material objects) and due to "association" with the wicked and bad persons. All these "blemish" is destroyed through the "fame" of our Lord. In this way, the "fame" (Yash) of our Lord very clearly and effectively destroys the bondage of "Samsaara".

“Though, Oh Lord! You have indeed taken this incarnation with a view to get the Universe “fulfilled”, I feel, despite this, that You have come to visit my home only with a view to make me get fulfilled” — by explaining like this, the king, through the next verse, prostrates to our Lord, as there was no other “task” which was in his mind!

नमस्तुभ्यं भगवते कृष्णायाकुण्ठमेधसे ।

नारायणाय ऋषये संशान्ततर्पईयुषे ॥३५॥

**VERSE 35 Meaning:** “I am prostrating to You, Oh Lord Sri Krishna, who has an intellect which is omniscient and ever moving, who does penance with immense peace, with the form of the sage and of the form of Sri Narayana.”

**श्रीसुबोधिनी:** तुभ्यमित्यपरोक्षत्वाय। अन्यो भगवान् भविष्यतीति उपचारव्यावृत्त्यर्थं कृष्णायेति। साक्षाद्भगवत्त्वे हेतुः अकुण्ठमेधस इति। न कुण्ठा कुण्ठता मेधा यस्येति। सर्वस्यापि भगवत्त्वे एतेनैव वैलक्षण्येन अस्य तथात्वात्। साम्प्रतं येन रूपेण समागतस्तन्निर्दिशति नारायणाय ऋषय इति। नारायण एवायं तृतीयलीलां करोतीति स एव ऋषिः। अनेन ब्रह्माण्डविग्रहो नारायणः तदंशो वेति पक्षो निराकृतः, विशेषरूपनिर्वचने य उत्कर्षहेतुस्तन्निर्दिशति संशान्ततर्पईयुषे इति। सर्वप्राणिनां सुखजनकं स्वस्याप्यक्षोभकं एतादृशं तपः तन्नारायण एवं करोतीति ॥३५॥

एवं भगवत्स्वरूपमुक्त्वा कर्तव्यं च कृत्वा किञ्चित् प्रार्थयते दिनानि चिद्भूमन्निति।

**SRI SUBODHINI:** The word “Tubhyam” denotes that “the Lord is present before me, actually, in a physical form” and gives “Darsan” to the king! This Lord is Sri Krishna, who is the “Bhagawan” (the Lord of the Universe). That is why, the word “Krishnāya” has been



given. This is reemphasized to remove any doubt, as to whether the reference to "Bhagawan" has been made to a different person! THIS IS THE ACTUAL AND REAL LORD OF THE UNIVERSE! With a view to reiterate this "fact", our Lord has been referred to as "AKHUNDAMEDHASE" i.e. our Lord's "intellect" does not stop at any time or on any "task". In other words, the Lord has such a sharp intellect, that it goes beyond every type of work/tasks. Only our Lord Sri Krishna has an "intellect" of this nature and no one else has this type of intellect! Though, others, sometimes are called as "Bhagawan", there is a vast difference, in the "qualities", between these persons and our Lord Sri Krishna.

Our Lord's "form", with which He has come now is being shown. In this verse, king Janaka says that THIS LORD, WHO HAS COME, IS SRI NARAYANA ONLY. HE IS THE SAGE ALSO, WHO DOES HIS LEELA, NOW IN THIS PLACE. Through this, it is said, that this Lord Sri Krishna is not a "part" of the Universal form of Sri Narayana. The manifestation now is very "special and the best", and with a view to emphasize this, the reason for the same, is given here. It is said, that the Lord does His penance, in a most peaceful manner with a view to confer "happiness" to everyone. Through this penance, He does not have any difficulty for Himself, as He is Sri Narayana, the Lord of this Universe!; and He only can perform this type of penance!

In this way, after describing the "form" of our Lord, and after fulfilling his "duties", the king is praying to our Lord, through the following verse.

दिनानि कतिचिद्भूमन्गृहान्नो निवसद्विजैः ।

समेतः पादरजसा पुनीहीदं निमेः कुलम् ॥३६॥

**VERSE 36 Meaning:** "Oh Lord! who has enveloped this entire Universe! Kindly stay at our house for as many days as You wish! Please make this family of king Nimi, sacred and pure, through the dust of your holy feet and of the sages (Brahmins)!"

श्रीसुबोधिनी: द्विजैरेतैः सह पादरजसा निमेः कुलं पुनीहि। यद्यपि सेवा कापि नास्ति तथापि पादरजः निमिकुलसंचारस्थाने पतिष्यतीति कुलपावित्र्यार्थमेव तदुच्यते। तेन सर्व एव कुलोत्पन्नाः कृतार्था भविष्यन्तीति तद्वंशसम्बन्धनिःकृत्यै स्थितिप्रार्थनेति सूचितम् ॥३६॥

तथैव भगवान् कृतवानित्याह इत्युपामन्त्रित इति।

**SRI SUBODHINI:** "Please purify our family, which has come from king Nimi, through the dust of your holy feet, and those of these sages. Though, You do not have any difficulty to complete any task, just, by remaining in our home, the dust of your holy feet will fall, on this house of king Nimi, through your going around this palace! This "dust" is so very "holy" that it will purify our family and make it "sacred". That is why, I am doing this sort of prayer! Through this purification everyone, who will take birth in this family, will become holy and sacred and get fulfilled in their lives. Oh Lord! I am praying to You to remain at this residence for the sake of redeeming the debt, which I owe to my family "lineage". This is what is indicated.

Our Lord conferred on king Janaka, what was prayed for by him i.e. our Lord stayed there for some time and this is being described, as per the next verse.



इत्युपासत्रितो राज्ञा भगवाँल्लोकभावनः ।

उवास कुर्वन्कल्याणं मिथिलानरयोषिताम् ॥३७॥

**VERSE 37 Meaning:** "In this way, having been invited by the king, with a view to make this world experience His "bliss", and with a view to confer auspicious benefits on the male and female devotees in Mithila, our Lord stayed there only."

**श्रीसुबोधिनी:** तत्र हेतुः लोकभावन इति। लोकानेवानुभावयति तत्र निमिकुलानुभावने कः प्रयास इत्यर्थः। भगवान् स्वयं स्थितः स्वधर्मं तत्र योजयति। अतोऽनुभावः संपद्यते। तदर्थमत्रापि स्थितः। प्रयोजनान्तरमप्याह मिथिलानरयोषितां कल्याणं कुर्वन्निति। ज्ञानिनस्ते नात्यन्तमुत्सवं जानन्ति। अतस्तेषामुत्सवसिद्ध्यर्थं कियत् कालं तत्र स्थितः ॥३७॥

प्रासङ्गिकं निरूप्य प्रस्तुतं निरूपयति श्रुतदेवोऽच्युतं प्राप्तमिति।

**SRI SUBODHINI:** On being invited, in this way, our Lord stayed there. The reason for this stay was the desire of our Lord to confer His "bliss" on everyone in this city. The purport of blessing the family of Nimi is, that our Lord, by staying there, confers His own divine "qualities and attributes" on everyone there, through which, this "world" experiences the bliss of our Lord. Hence, our Lord stayed here for some time. The second reason (or purpose) of our Lord staying there was, that our Lord desired to confer auspicious welfare of the people, both male and female, living in Mithila. As these persons, were all "Jnanis" (i.e. those who followed the path of knowledge), and were not aware properly the glory of "festivals" (Utsav), our Lord, out of His grace and compassion, stayed there, so that all these people will experience the bliss and knowledge of the "festival" of being with our Lord! This is the reason, that our Lord stayed there for some time!

After describing the “circumstantial” story of king Janaka, through the next verse, Sri Sukadeva deals with the present topic of our Lord’s visit to the house of Srutadeva.

श्रुतदेवोऽच्युतं प्राप्तं स्वगृहाज्जनको यथा ।

नत्वा मुनीन्सुसंहृष्टो धुन्वन्वासो ननर्त ह ॥३८॥

**VERSE 38 Meaning:** “Srutadeva offered prostrations to our Lord Sri Krishna and the sages, who had come to his house, in the same way, king Janaka had received and prostrated to our Lord. Through this he began to dance, in great cheerfulness and ecstasy, by waving his own clothes.”

**श्रीसुबोधिनी:** नन्वहं दरिद्रः कथं भगवन्तं नयामीति न विचारितवान् किन्तु यथा जनकः तथैव जातः। किञ्च। अधिकोऽपि जात इत्याह मुनीन् नत्वा मुनींश्च प्राप्तान् दृष्ट्वा वासो धुन्वन् ननर्त आनन्दात्। स्वस्यात्युपकारो जात इति ज्ञापयितुं नमनम्। आगमनेनवान्तः परमानन्दश्च प्रवृत्तः। इदं भक्तानां कार्यं शास्त्रनुसारिणाम्। ॥३८॥

ततो यथासम्भवं पूजां कृतवानित्याह तृणपीठवृषीष्विति।

**SRI SUBODHINI:** Srutadeva, never thought for a moment that, being a poor person, how can he ever hope to receive the Lord of the Universe at his house!? But, he became like the king Janaka. In fact he became of a greater glory than king Janaka. That is why, it is said, that this poor Brahmin Srutadeva, prostrated to the sages, and began to dance in ecstasy, waving his clothes. He now thought, that the visit of these sages conferred great “blessings and benefits” on him. With a view to express this, he did “prostrations” to the sages. On their visit only, he had attained the supreme bliss (Paramaananda). The “dancing” was done by him, in

ecstasy, and this was as per the traditions of the scriptures dealing with Bhakthi or devotion to our Lord!

Through the next verse, the worship of our Lord and the sages, which he was capable of doing, is being described.

तृणपीठवृषीष्वेतानानीतानुपवेश्य सः ।

स्वागतेनाभिनन्द्याङ्घ्रीन्सभार्योऽवनिजे मुदा ॥३९॥

**VERSE 39 Meaning:** "He brought grass, seats and mats and made our Lord and the sages sit on them. Later after receiving and welcoming the Lord in every way, along with his wife, this Brahmin, washed the holy feet of our Lord with great cheerful happiness."

**श्रीसुबोधिनी:** भगवदासने स्वहृदयेमेव मन्यते। मुनीनां च सिंहासनापेक्षया तादृशान्येव प्रियाणि, न हि तपोयुक्तानां ग्राम्याः पदार्थाः प्रियहेतवो भवन्ति। अतस्तृणपीठादिकमेव तेषां प्रियम्। केषांचिदर्थे तृणान्येव दत्तवान्। केषांचित्पीठानि। केषांचित् वृषीः। ऋषीणामासनं वृषीति। कोमलकुशैः चतुरस्रं पश्चाल्लम्बमानपुच्छाकारं क्रियते। तेषु आनीतानुपवेश्य ततः स्वागतेनाभिनन्द्य सभार्यः अङ्घ्रीन् अवनिजे ॥३९॥

राजवदुपचारं कदाचिन्न करिष्यतीत्याशङ्क्या पुनरुच्यते ब्राह्मणत्वात्। अतः पुनराह तदम्भसेति।

**SRI SUBODHINI:** This Brahmin made his own heart only as the "throne" for our Lord to sit comfortably. But for the sages, who like mats and grass as better than the ostentatious thrones and seats, this Brahmin provided grass mats for some sages and for others, he provided small seats etc. The sages usually sit on such seats only. The Brahmin offered seats made through tender "Kusa" grass, in the middle portion of which, are sewed very fine peacock feathers (like a peacock dancing) and these were

the seats, which are appropriate for the sages to sit on! Later, he welcomed them with joy and greeting them with sweet respectful words. Afterwards, along with his wife, he washed their "feet".

Being a Brahmin, was he not able to offer, "hospitality" like the king? Hence, through the next verse, the way, he did the "worship" is being described.

तदम्भसा महाभाग आत्मानं सगृहान्वयम् ।

स्नापयांचक्र उद्धर्षो लब्धसर्वमनोरथः ॥४०॥

**VERSE 40 Meaning:** "Like a person, whose desires are totally fulfilled, this very fortunate and lucky Brahmin, became overjoyed and made his body and those of his family members including his house take a bath, with this holy water used for the washing of their feet."

श्रीसुबोधिनी: स्त्रीपुत्रादिसहितमात्मानं स्नापयांचक्रे। तस्य धर्मजनकत्वात्संतोषजनकत्वं न भविष्यतीत्याशङ्क्याऽऽह उद्धर्ष इति। उदगतो हर्षो यस्येति। फलार्थमेव करोतीति चेत् तत्राह लब्धसर्वमनोरथ इति। चरणोदकप्राप्त्यैव सर्वे मनोरथाः प्राप्ता इति ॥४०॥

ततः समाराधनमाह फलार्हणेति।

**SRI SUBODHINI:** The Brahmin made himself, and all the members of his family, both male and female, take a bath with the holy water used for washing the holy feet of or Lord and the sages. Was it, that he did not attain the highest bliss through this, as after all, this sort of sprinkling the water used for washing the feet of holy persons is considered as part of a traditional duty? Not at all! Through this "bath" taken by himself and all other members of his family, with this holy water, a great bliss arose in his heart i.e. all of them felt sacred and lucky (fortunate). They all became cheerful. If it is

asked, as to whether, all these persons did this worship, with a view to attain some "beneficial results"? Not at all! On this, it is said, that ALL OF THEM FELT, THAT THEY HAD BECOME TOTALLY FULFILLED IN RESPECT OF ALL THEIR DESIRES! IN OTHER WORDS, THEY FELT, BY THIS ACT OF TAKING A BATH WITH THE HOLY WATER, USED TO WASH THE HOLY FEET OF OUR LORD AND THE SAGES THAT NOTHING ELSE REMAINED TO BE ACHIEVED!

Through the next verse, the description of the worship itself is being done.

**फलार्हणोशीरशिवामृताम्बुभि-**

**मृदा सुरम्या तुलसीकुशाम्बुजैः ।**

**आराधयामास यथोपपन्नया**

**सपर्यया सत्त्वविवर्धनान्धसा ॥४१॥**

**VERSE 41 Meaning:** "Fruits, ingredients of worship, water made nectarian and conferring happiness, fragrant with mixing "Khus" fibre (a scented fibre), earth made fragrant with incense, Tulasi leaves, Kusa grass, lotus flowers, food items, which would further the quality of "harmony" (Satwa) etc. — with all these ingredients and other materials, which he was capable of gathering — the Brahmin did the worship with all these items."

**श्रीसुबोधिनी:** फलान्यर्हणसाधनानि। तानि फलार्हणानीत्युच्यन्ते। उत्तमानि फलानीत्यर्थः। उशीराणि च सुगन्धानि तत्सहितं शिवामृताम्बु पर्यवसानसुखदं अमृतं मिष्टं च। ततो हस्तपादप्रक्षालनार्थं मृत्सुरभिः परिमलयुक्ता ततः पूजार्थं तुलसीकुशाम्बुजानि तैः यथाशास्त्रमाराधयामास पूजां कृतवान्। यथोपपन्नया सपर्ययेति एतत्साधनमपि न क्लेशेन कृतवान् किन्त्वनायासेनैव

सिद्धैव सामग्री। किञ्च। पूजानन्तरं तादृशमन्धः अन्नं दत्तवान्। येन सत्त्वगुणो वर्धते। शिलोच्छ्वृत्या संपादितनीवाराद्योदानम् ॥४१॥

एवं पूजां कृत्वा दुर्लभं भगवद्दर्शनं मम कथं जातमिति मानसिकपूजार्थं तस्यालोचनमाह स तर्कयामासेति।

**SRI SUBODHINI:** The Brahmin gathered the best of fruits and very beautiful ingredients for our Lord's worship. With fragrant substances mixed with welfare giving "water" and fragrant earth, which is intended to wash hands and feet, Tulasi leaves for doing the actual worship, Kusa grass and lotus flowers; with all these materials, the Brahmin performed the worship of our Lord and the sages, as per the scriptural rules. He had gathered all these materials without much difficulty or efforts. After the completion of worship, they were fed, with such "food", through the consumption of which, the "Satwika" (harmony) quality gets increased. This food was made from the "grains" brought from the "fields immediately after the harvest" (i.e. only those "grains" which are strewn about after the farmer has taken away the bulk of the produce) and hence, being very "pure" and the "meal" was very "Satwika" (harmonious).

In this way, after completing the worship, the Brahmin began to think, that it is very rare indeed to have got the "Darsan" of our Lord. Hence, he asked a question, as to how did he get this "Darsan"? In this way, for the sake of our Lord's "mental worship", he began to think/plan, as per the next verse.

स तर्कयामास कुतो ममान्वभूत्

गृहान्धकूपे पतितस्य संगमः ।

यः सर्वतीर्थास्पदपादरेणुभिः

कृष्णेन चास्यात्मनिकेतभूसरैः ॥४२॥



**VERSE 42 Meaning:** "The Brahmin thought now deeply and asked himself, as to what is the reason for this grace of our Lord on him? How was he blessed with this meeting with our Lord Sri Krishna and the sages, who had taken refuge in our Lord, in whose "dust" of their feet, all the holy places of pilgrimage reside? As the Brahmin felt himself to be a resident of a dark well symbolized by his house, he asked this question in utter wonder and surprise!"

**श्रीसुबोधिनी:** साधने सति साध्यं भवति। गृहान्धकूपे पतितस्य मम साधनसम्पत्तः सुवर्णशृङ्खलावत् सात्त्विकमपि गृहमन्धकूपप्रायमेवास्वपरासद्ग्रहात्। तदेव निस्तारकं यद्भेदबुद्धिनिवर्तकं अतो गृहान्धकूपे पतितस्य कृष्णेन मुनिभिर्वा कथं संगमः। कृष्णस्य दुर्लभत्वं सर्ववादिसंमतम्। मुनीनामपि तथात्वमाह यः सर्वतीर्थास्पदपादरेणुभिरिति। ब्राह्मणपादरेणुषु सर्वाणि तीर्थानि वसन्तीति। न केवलमेतावानेवोत्कर्षः किन्त्वस्य भगवतः आत्मनः निकेतनरूपाः आश्रयभूता ये भूसुराः ब्राह्मणाः भूमावेव देवभावं प्राप्ता इति फलम्। भगवत्स्थानत्वेन साध्योत्कर्षः तीर्थत्वेन साधनोत्कर्षश्चेति ॥४२॥

ततो भगवन्तं स्तोतुं उपक्रान्तवानित्याह सूपविष्टानिति।

**SRI SUBODHINI:** When a devotee puts "efforts", he then attains the "results". The Brahmin thought, "I have been living in the dark well of my house, and this is my "effort"! In fact, I have fallen into this dark well of my house! Even if the house is full of "harmony" (Satwik), it causes "bondage" only — like a golden chain/shackles, as in a house, the false sense of "me" and "you" (mine and thine) continue to remain strong! He only is capable of getting out of this "mire of Samsaara" who had been able to destroy this sense of "divided intellect". But, a house, always, breeds this destructive "division in the intellect". Even with this attachment, how come, I was blessed with this "Darsan"



and meeting of our Lord Sri Krishna and the holy sages? "DARSAN" OF OUR LORD SRI KRISHNA IS VERY RARE. IN THE SAME WAY GETTING "DARSAN" OF THESE GREAT SAGES TOO! WHY? IN THE DUST OF THEIR FEET, ALL THE HOLY PILGRIMAGE CENTRES RESIDE. As regards the sages, there is a more "special" virtue in them as the SAGES ARE THE "DWELLING" PLACES OF OUR LORD, WHO RESIDES IN THEIR HEART AT ALL TIMES! That is why, these sages are called as the "Gods of this earth"! In fact, this is the highest "result", that there is the glory of both "efforts" and "results" (Saadhan and Saadhya) in these sages. HOW? AS THE LORD DWELLS AND RESIDES IN THEM, THE GLORY OF "RESULT" IS SEEN! AS THEY HAVE BECOME THE HOLY ABODES OF PILGRIMAGE, THE GLORY OF "EFFORTS" IS SEEN! Thus in both these ways, their glory is explained.

Later, the Brahmin began to do his "praise" of the Lord, through the following verse.

सूपविष्टान्कृतातिथ्यान् श्रुतदेव उपस्थितः ।

सभार्यः स्वजनापत्य उवाचाङ्घ्र्यभिमर्शनः ॥४३॥

**VERSE 43 Meaning:** "After the completion of "hospitality", the sages were seated comfortably. The Brahmin Srutadeva stood near to them along with his wife, sons and other family members. He then caught hold of our Lords' holy feet and began to tell."

श्रीसुबोधिनीः सत्त्वसाधकत्वात् अस्यान्नस्याग्रे दुःखजनकत्वाभावात् सम्यगुपवेशनमात्रेणैव पूजासमाप्तिः सूचिता। तदेवाऽऽह कृतातिथ्यानिनि। कृतमातिथ्यं येभ्यः तानुपसमीपे स्थितः सभार्यः सर्वथाप्यरक्षितसूक्ष्मांशः स्वजनाः अपत्यानि च यस्येति भार्यास्वजनापत्यसहितः ततो भगवतः

अङ्घ्र्यवमर्षणः चरणं स्पृशन् वाचा स्तोत्रं कृतवानित्याह ॥४३॥

राजवदयमपि षड्भिर्भगवन्तं स्तौति अद्य नो दर्शनं प्राप्त इत्यादिभिः षड्भिः।

**SRI SUBODHINI:** As the “food” offered by Srutadeva was totally “Satwika” (harmonious), the sages never felt any discomfort. After their meals, they all got seated comfortably, and this indicated the ending of their “worship” properly. Srutadeva came and stood near to the Lord and the sages, along with his wife, relatives and sons also. He made his wife and others see our Lord, so that they will be also blessed with the “Darsan” of our Lord and the great sages!

Later, he caught hold of our Lord’s holy feet and began to sing the “praise” (Stuti) of our Lord, in the following way. The Brahmin also “praised” our Lord, like the king, in 6 verses.

श्रुतदेव उवाच -

अद्य नो दर्शनं प्राप्तः परं परमपूरुषः ।

यर्हीदं शक्तिभिः सृष्ट्वा प्रविष्टो ह्यात्मसत्तया ॥४४॥

**VERSE 44 Meaning:** “Srutadeva said, “Oh Lord! You are the supreme divine Purusha! (Lord)! You have created this Universe, through your own powers and has entered into this Universe, with your own “truthful” divine form! You, Oh Lord! have today given us the actual “Darsan” of this divine form only.”

**श्रीसुबोधिनी:** यथा राजा निरूपितवान् तथैव प्रथममयं निरूपयति। दर्शनं त्वद्यैव प्राप्तवानसि। नाद्य नो दर्शनं प्राप्त इति पाठः क्वचित्। अद्यैव दर्शनं प्राप्तः नोऽस्माकम्। किन्तु। यदैवात्मसत्तया सर्वत्र प्रविष्टः तदैव सर्ववस्तुषु दर्शनं प्राप्तवान्। हि युक्तश्चायमर्थः। एतादृशमेव सर्वत्र त्वां

पश्यामीति। अथवा। दर्शनं चक्षुषा अद्यैव, शास्त्रतस्तु यः शक्तिभिः सृष्ट्या  
आत्मसत्तया प्रविष्टः स कीदृश इति मनोरथ एव स्थितः। नतु कदाचिद्दृष्टः  
अद्यैव परं स दृष्ट इति ॥४४॥

नन्वेकस्य सर्वत्र कथमनुप्रवेशः संभवति। सूर्यकिरणवदनुप्रवेशे वा  
कथमन्योन्याननुसन्धानम्। तादृशस्य वा कथं सत्यत्वमिति शङ्काव्युदासार्थमाह  
यथा शयानः पुरुष इति।

**SRI SUBODHINI:** Like the king had sung the  
“praise” of our Lord earlier, this Brahmin Srutadeva  
also sings our Lord’s glory and greatness! “Oh Lord! You  
have given us your “Darsan” today! You have blessed us  
through this “Darsan”! Our Shri Mahaprabhuji says that  
there is also a different reading of this verse, which  
would convey the meaning, “Oh Lord! You have not  
given your “Darsan” today only; as, You had already  
given your “Darsan”, when You had created this  
Universe, and also had entered into it through your  
“truthful” divine form! From this time onwards,  
everyone has been getting the “Darsan” of your divine  
form, in the form of all objects and beings”. The word  
“Hi” (yes, indeed) emphasizes, that this “meaning” is  
appropriate. “In this same way, I am able to see You  
everywhere”. Alternately, the Brahmin said, “I had  
heard from the holy scriptures that You, Oh Lord!, being  
the supreme divine person (Purusha) had created this  
Universe, with diverse forms and names, and also had  
entered into all these “beings” with your own “Aatma”  
(i.e. your truthful form).” The Brahmin was nurturing the  
desire to know about the divine form of our Lord and  
also about the root-divine blissful form of our Lord! “I  
was desirous of attaining this “Darsan” of your divine  
form and bliss as I had never seen them. Today, now,

out of your boundless grace, You have allowed me to get your "Darsan"!

How can our Lord, after becoming "many" from being "ONE", again enter into these "many", and that too "everywhere"? If it is told, that like the rays of the sun, He has entered into the "many", which He has created from Himself only, then why is the "relationship" between the "ONE" and the "many" missing? (i.e. one can see the direct relationship of the "sun" with its "rays" – but can we see the same between the "Lord" and the "beings"?) In other words, why is it, that everyone is not able to see clearly and understand, that the "form of the Lord" in oneself is the same in another and everywhere and in everything also? In this way, how can anyone agree to this proposition, that it is the Lord, who is the "ONE" who has become the "many"? This doubt is removed, through the next verse.

यथा शयानः पुरुषो मनसैवात्ममायया ।

सृष्ट्वा लोकं परं स्वाप्नमनुविश्यावभासते ॥४५॥

**VERSE 45 Meaning:** "Like a sleeping person, through his own "illusion" created by his mind, enters into other worlds, in his dreams, which are created by himself only and gets illumined (i.e. gets the knowledge of those created world/situation/events)."

श्रीसुबोधिनीः एकं स्वप्नमेव एक एव पश्यति। यानपि जीवतः स्वप्ने पश्यति तेषामप्यनुसंधानं नास्ति स्वप्नश्च मायिक इति सिद्धम्। ततश्च स्वप्ने यावन्तो गजतुरगादयो दृश्यन्ते तेषामपि चैतन्यान्तराभावात् द्रष्टुमेव चैतन्यं संक्रान्तमिति मन्तव्यम्। श्रुतौ भगवच्चैतन्यमित्युक्तम्। प्रकृते जीवब्रह्मणोर्वैलक्षण्यं न निरूप्यत इति पदार्थनिरूपणे जीववादो वा ब्रह्मवादो वा नातिरिच्यते, दोषनिरासगुणाधानभेदेन मतद्वयस्य समर्थितत्वात्। अतो

जीवः स्वयमेव स्वाप्नं सृष्ट्वा तत्रानुप्रविष्टः स्वात्मानमेकदेशस्थं मन्यते, अन्योन्यानभिज्ञश्च भवति परमेतावान् विशेषः, तदज्ञानसृष्टं इदं ज्ञानसृष्टमिति। अतो भगवान् जानाति, जीवस्तु न जानातीति प्रकारस्तुल्य एव। तदाह यथा शयानः पुरुषः आत्ममायया सामग्र्या मनसैव करणेन इमं च लोकं परं च सृष्ट्वा अस्माल्लोकात्परं भिन्नं स्वाप्नं ततस्तमेवानुविश्य, अवभासते देवतिर्यगादिरूपेण। अनेनैक एव भगवान् सर्वत्र भासते। परं सोद्यैव दृष्ट इति ॥४५॥

ननु दर्शनसाधनानि बहूनि श्रूयन्ते को विशेष इति चेत्, तत्राह शृण्वतां गृणतामिति।

**SRI SUBODHINI:** Imagine that a person, who is sleeping, is seeing a "dream". The "beings", which he sees in his "dreams" are also not connected or related to him (i.e. after coming out of the dream state). This is due to the fact, that all "dreams" are "Māyik" or illusory! Even so, the various "beings" seen, during the "dream" state also have only one and the same "consciousness" (Chaitanya), which even the "seer of dream" has! In the dream, one may see, for example, many elephants, horses etc. In all these, there is no different "consciousness", apart from the "seers" own "consciousness"! This is very clearly stated in the Vedas, that there is only one "consciousness" of our Lord (Bhagawan) in each and every being!

At the present situation, an attempt to show the difference between the "Jeeva" and "Brahman" is not made out. When a considered opinion is made, then the difference between the "Jeeva" and "Brahman" is not there at all. The difference will be seen only at the level of "qualities" (Guna) and "blemish" (Dosham), as the "Jeeva" has both of these, and "Brahman" is beyond

these two. But essentially their "nature" is same as the "Jeeva" is an eternal part of "Brahman"!

In the present analysis, therefore, the "Jeeva" creates the "dream world" of it's own, enters into it and even at this time, the Jeeva regards it's own "Aatma" as having become stationery or established at one place only! This "creation" of the Jeeva (i.e. the dream world) is due to it's "ignorance" (Ajnana) and THE CREATION OF OUR LORD IS DONE THROUGH TOTAL JNANA (KNOWLEDGE OR OMNISCIENT) DUE TO THIS, THE LORD KNOWS THE "PRAKRUTI" (CREATED ONES) VERY WELL (I.E. UNDERSTANDS). BUT THE "JEEVA" IS IGNORANT OF IT'S OWN "CREATION" IN THE "DREAM WORLD"! The method of "creation" and "entry" of both (i.e. our Lord and the "Jeeva") is the same. An example is given to make us understand this better. Like a man who is in deep sleep, using the "mind" as the "reason", using the "ingredients" created by his own "illusion" (Māya) creates this "world" and "other worlds" (i.e. creates, in his dream state, many types of worlds and situations), and then "enters" into them (i.e. participates in them). After entering into them, he sees (feels) himself to be a celestial being (Deva) or any other, in the same way, One Lord, who is single, only illumines this entire creation, as the basis of everything! "TODAY ONLY I HAVE GOT HIS "DARSAN" IN HIS REAL ACTUAL FORM".

If it is told, that there are many "instruments and ways" to attain the "Darsan" of our Lord, a question is asked as to which "way" is the best? This is answered through the next verse.



शृण्वतां गृणतां शश्वदर्चतां त्वाऽभिवन्दताम् ।

नृणां संवदतामन्तर्हृदि भास्यमलात्मनाम् ॥४६॥

**VERSE 46 Meaning:** “The devotee, who listens to your great and glorious “qualities and virtues” (Gunas) at all times, sing them, worship You only, do prostrations to You and discuss about your glory and love only with each other, Oh Lord! You manifest yourself, in the heart of this devotee of such a pure inner mind.”

श्रीसुबोधिनी: ये पञ्चविधां भक्तिं कुर्वन्ति तेषां हृदये भासते न तु बहिः, मम तु बहिरपीत्वाधिक्यम्। संवदतामिति स्मरणं, सम्यग्वदतामिति कीर्तनं वा। तदा गृणन् उच्चारयन्। सर्वदा भगवन्नामोच्चारणं कर्तव्यमिति। शश्वदित्युभयत्र संबध्यते। नाम्नि द्वयं रूपे च द्वयमिति। उभयविधस्य संवदनं पञ्चमो। तेषां हृदि अन्तः तत्रापि सूक्ष्मतया भासि। ननु को विशेषः सर्वत्र वर्तसे तथापि तेषामेव हृदये भासीति तत्राह अमलात्मनामिति। विद्यमानोऽपि मलिनदर्पण इव न प्रकाशसे। श्रवणादीनां तु चक्षुःसंस्कारकत्वं चित्तसंस्कारकत्वं च। यथा केचन गुणाः दर्पणशोधकाः। केचन दृष्टिशोधका इति। तदुभयमत्रोक्तम्। अमलात्मनामिति रूपस्य दृष्टिशोधकत्वं नाम्नोऽन्तः करणशोधकत्वमिति निर्णयः ॥४६॥

अन्येषां तु हृदये वतमानोऽपि न भासस इत्याह हृदिस्थोऽप्यतिदूरस्थ इति।

**SRI SUBODHINI:** The devotee, who does the 5 types of devotional acts of worship of our Lord, with love, in his heart, our Lord manifests Himself. Our Lord does not give “Darsan” in the outside. “Today our Lord has been so gracious to me, that, He has blessed me with the “Darsan” outside!” This is the most special factor! This devotee always remembers our Lord and also sings His glory. He chants the holy names of our Lord, at all times. The word “at all times” (Sāswad) denotes, that



this "devotion" is related to our Lord's holy fame and form also! In a subtle way, Oh Lord!, You manifest in the hearts of such devotees

"What is the most special factor in this?" especially when You are present everywhere? Why do you manifest yourself brilliantly in the heart of such a devotee only?" Answering this, it is said, that these devotees are indeed very "special", as they have pure inner minds! The devotees whose hearts are "impure", our Lord, though being "present" in their hearts, does not "manifest" Himself brilliantly! i.e. He does not give His "Darsan" to the impure soul. like in a dusty mirror, one cannot see one's own face (reflection)!

Chanting His holy names and listening to our Lord's Leelas etc. purifies the mind and the eyes – like the cleaning of dirt from the mirrors! The "eye" which enjoys the Darsan of our Lord (and His devotees) gets purified and the chanting of the holy names of our Lord purifies the inner mind! This is the conclusion.

"Oh Lord! though You are present in every other heart, You do not "manifest" yourself! (i.e. give Darsan) – this is explained through the next verse.

हृदिस्थोऽप्यतिदूरस्थः कर्मविक्षिप्तचेतसाम् ।

आत्मशक्तिभिरग्राह्योऽप्यभ्युपेतगुणात्मनाम् ॥४७॥

**VERSE 47 Meaning:** "Though You are present in the hearts of everyone, You are, indeed, very far (un-attainable) for those persons, whose minds are scattered! No one is capable of attaining You through the power of one's own inner mind! Moreover, those persons who have regarded the "qualities" (Gunas) only, as the "Aatma", also cannot attain You!"

श्रीसुबोधिनीः कर्मणा विक्षिप्तं चित्तं येषाम्। हि जलप्रतिबिम्बो जले चलति दृश्यते। यथातिदूरस्थो न दृश्यते तथा न दृश्यत इति धर्मसाम्यार्थं दूरस्थत्वं, अन्यथा दूरस्थोऽपि दृश्यत इति भगवद्दर्शनमुक्तं स्यात्। ननु कर्मविक्षेपे को दोषः संपद्यते येन हृदिस्थो न दृश्यत इति चेत्त्राह आत्मशक्तिभिरग्राह्य इति। यद्यपि अन्तःकरणादिषु भगवच्छक्तय एव भगवद्ग्राहिकाः सन्ति ताश्चेत्स्थिरा भवन्ति तदा भगवनां पश्यन्ति, कर्मविक्षेपे तु शक्तीनामन्यत्र विनियोगाद्भगवद्दर्शनं बाधितमित्यर्थः। तदा आत्मशक्तिभिरग्राह्यो भवतीति हेतुः। शुद्धानामपि कर्मविक्षेपे भगवददर्शनमुक्तम्। नन्वेवं सति जडानां कर्मविक्षेपरहितानां भगवद्दर्शनं स्यादित्याह अभ्युपेतगुणात्मनामिति। आभिमुख्येनाभितः सर्वतो वोपेताः स्वीकृताः गुणा एव आत्मा येन। भगवान् गुणाश्चेति कोटिद्वयम्। सत्त्वादीनामात्मत्वे जडो भवति जडात्मस्वीकारात्। भगवत आत्मत्वग्रहणे चेतनो भवति। अतो यैर्जडात्मना स्वीकृता तेषामप्यग्राह्य इत्यर्थः ॥४७॥

एवं भगवतो दुर्लभं दर्शनमिति समर्थयित्वा तस्मिन् जाते प्रत्युपकारार्थं बहु कर्तव्यमिति विचार्य अन्यस्याशक्यत्वात् नमस्कारमेव करोति नमोऽस्तु त इति।

**SRI SUBODHINI:** The constant performance of "actions" (Karma) leads the mind to get scattered and weak. These persons are not able to get the "Darsan" of our Lord! Like, when water begins to flow, then, no one is able to see one's own reflection on this moving flow of water! Or like a person, who is situated far away is not seen by us! In the same way, our Lord's "Darsan" also is not possible. Some may say, that one could see a person, who is nearby! On this, it is said, that the "divine" powers, of our Lord, which is present in the inner minds of everyone are able to attain our Lord only, when they become stable and still! If these "divine" powers get dissipated through the desires and actions done by this person, and get attached to the various objects

other than our Lord, then, this acts as an "obstruction" for getting the "Darsan" of our Lord. In other words, the power of one's own inner mind becomes "incapable" of attaining the "Darsan" of our Lord! Even, if a devotee is "pure" in his mind, but, due to his "actions", his mind is scattered and not one-pointed, then also, he is incapable of getting the "Darsan" of our Lord! Some may comment here, that for "gross" objects or persons, who are not affected through the "scattering of their minds", it is very easy for them, to get the "Darsan" of our Lord! On this, it is said, that these persons, who regard their "qualities" (Gunas) as the "Aatma" itself, also do not get the "Darsan" of our Lord, as these gross objects are accepted as the qualities of the "Aatma". The purport of this, is that those persons, who regard the qualities of Satwa etc. as the "Aatma" itself are as good as "gross" (Jada). But, those, who regard our Lord only as the "Aatma" are the real "conscious" persons. In this way, those who have accepted the qualities as the "Aatma", never attain our Lord's "Darsan" i.e. our Lord is not attainable to them!

Thus, after describing that, it is very rare indeed to be blessed with the "Darsan" of our Lord, now that, this Brahmin Srutadeva has got this "rare" Darsan, he thinks that he has to do a lot, with a view to pay back for this "bounty" blessed by the Lord! By thinking like this, as he does not have any strength to do anything more, he "prostrates" to our Lord, through the following verse.

नमोऽस्तु तेऽध्यात्मविदां परात्मने

अनात्मने स्वात्मविभक्तमृत्यवे ।

सकारणाकारणलिङ्गमीयुषे

स्वमायया संवृतरुद्धदृष्टये ॥४८॥

**VERSE 48 Meaning:** “For those, who know the spiritual values, You, Oh Lord! are the Supreme Aatma! i.e. those who understand the “Oneness” of Brahman, for them, You are the Supreme Aatma! For those have no other “Aatma” other than You! i.e. for those “Jnanis” (knowledgeable persons) who regard their own “Aatma” as the highest. You, Oh Lord! are the only “Aatma” for them too! For those, who regard “differences” in the “Aatma”, for these, Oh Lord! You are of the form of death!

Oh Lord! You are permanently divine in nature and form! Even then, You hold and wear in yourself, the temporary time (Kaala) and this Universe also! Even then, Oh Lord! You have, through your power of “illusion” (Māya) kept hidden your “divine Aatmic form”

श्रीसुबोधिनी: कीदृशो भगवानिति संदेहे नमस्करणीयनिर्द्धारमाह अध्यात्मविदां परात्मन इति। ये अध्यात्मविदः ब्रह्मात्मत्वैकत्वविदः तेषामात्मानुभवयुक्तानां पर उत्कृष्टः आत्मा आत्मनामात्मेति। ननु ब्रह्मविदामात्मनामात्मा चेद्भगवान् तदा भगवतोप्यन्य आत्मा स्यादत आह अनात्मन इति। न विद्यते अन्यः आत्मा यस्य। एवं ये ज्ञाननिष्ठाः तेषामात्मत्वेन प्रकाशमानत्वमुक्त्वा ये न ज्ञानिनः तेषामयमेव कालरूपेण मृत्युं प्रयच्छतीत्याह स्वात्मविभक्तमृत्यव इति। स्वात्मन्येव ये विभक्ताः आत्मभेदं कृत्वा स्थिताः तेषां मृत्युः। ‘ब्रह्म तं परादात्’ इत्यादि श्रुतिभिः ब्रह्मक्षत्रादिरूपत्वादात्मनः आत्मघाती दण्ड्य इति तादृशस्य वधं करोतीति युक्तमेव। ज्ञानिनां तु ज्ञानोत्तरं पूर्वकृतदोषनिवृत्तिः। भक्तावपि भगवत्स्मरणादिना तन्नाशः। ननु भेदस्य प्रत्यक्षसिद्धत्वात् तथाङ्गीकर्तुः को दोष इति चेत् तत्राह सकारणाकारणलिङ्गमीयुष इति। एक एव भगवान् नित्यमनित्यं च जगद्रूपं शरीरं गृह्णाति। कालादयो नित्याः, घटादयो अनित्या इति। उभयमपि भगवच्छरीरम्। नन्वेवं सति कथं सर्वो न प्रतिजानीते तत्राह स्वमायया संवृतरुद्धदृष्ट्य इति। स्वमायया कृत्वा उभयशक्तिरूपया कृत्वा आत्मा

संवृतः, ज्ञानशक्तिश्च रुद्धा, यथेन्द्रियं पिधत्ते, घट चाच्छादयति। अन्यथा आत्मप्रकाशेनैवातिपुष्टेन पिहितेपि ज्ञाने प्रकाशः स्यात्। ज्ञानापिधाने वा पिहितमप्यात्मानं पश्येत्। अत उभयं मायाकार्यम् ॥४८॥

एवं भगवत्स्वरूपमुक्त्वा नमस्कृत्य तादृशं प्रार्थयते स त्वं शाधीति।

**SRI SUBODHINI:** Our Lord's glory is explained, as He is the only one who deserves to be "prostrated" and worshipped! What is His true nature then? This is being explained. Those, who have understood and realized the "oneness" of "Brahman" and the "Jeeva" i.e. those, who have experienced the divine "Aatma" — for these sages, Oh Lord! You are the highest "Aatma" i.e. You are the Lord (Bhagawan) who is the root Aatma, the origin of all beings! (MOOLA AATMA). If for the knowers of Brahman, who regard our Lord as the "Aatma" of all other "Aatmaas", then perhaps, even for our Lord also, there must be another "Aatma" (as the controller)! Answering this, our Shri Mahaprabhuji says, that our Lord does not have another "Aatma" (ANAATMANAHA). In this way, the "Jnani", who is established in this knowledge (Jnana), gets illumined through the "Aatma", which is our Lord only!

Now, it is further said, that to the person, who is not a "Jnani", our Lord only gives him "death" through His own form of being "time" (Kaala). In other words, he who is seeing difference even in his own "Aatma" (or sees difference between "this" and the "other" Aatma), for these, our Lord is "death" itself! There is the Vedic backing for this conclusion. In the Veda it is said, that those who see the difference in the "Aatma" among Brahmins, warrior class and others, are regarded as being "killers of their own "Aatma" only! The Vedas further say, that these are deserving to be

“punished”! Due to this reason only, our Lord destroys these types of persons! This is indeed appropriate!

After the rise of “Jnana” (knowledge), the previous “blemish” of the Jnanis get destroyed. In the path of Bhakthi (devotion) also, through the power of devotion arising out of remembrance of our Lord, the “sins and blemish” of the devotees get destroyed.

Some may comment now, that everyone sees, daily, so many differences in this created world! What “sin” has this person committed, when “differences” are seen by everyone? Answering this, it is said that THERE IS ONLY ONE “LORD”, WHO IS EVER LASTING AND PERMANENT! THIS LORD ONLY IS HOLDING AND “WEARING” THIS IMPERMANENT UNIVERSE, AS HIS OWN “BODY” (SAREERAM). The divine factor of “time” (Kaala) is permanent, but the material objects like the body, pots etc. are impermanent. But both of these are our Lord’s “body” only (i.e. the permanent and the non-permanent objects). If this is the “truth”, why is it, that everyone is not aware of this or realize this truth? This is explained properly by telling, that our Lord’s twin powers of “Māya” power has “hidden” the “Aatma”, and has also put an “obstacle” in the “vision” of everyone, preventing them, from seeing this “fact and truth”. In this way, the “power of Jnana” (Jnanasakthi) has got hidden and made to “disappear”! The senses are obstructed from seeing this “truth” as they are “closed” for this sight! The “pot” is closed with it’s “lid”! If this was not done, everyone could have seen the “Aatma” or the most powerful Aatma and it’s brilliance by themselves would have got manifested, despite the absence of “Jnana”! But it is the power and task of the “Māya” power of our Lord, which makes



this "hidden" and "disappear", so that even if the power of Jnana is alive (i.e. not hidden), one is not able to have the "Darsan" of one's "Aatma".

In this way, after describing the nature of our Lord's divine form, after prostrating to our Lord, through the next verse, he prays to our Lord.

स त्वं शाधि स्वभृत्यान्ः किं देव करवाम ते ।

एतदन्तो नृणां क्लेशो यद्भवानक्षगोचरः ॥४९॥

**VERSE 49 Meaning:** "Oh Lord! You only can save and protect your servants (devotees). What "service" can we perform to please You? Please give us that order! (To do the "service", which the Lord will like.) The "sorrow and troubles" of the humans get destroyed only on getting your "Darsan"!"

**श्रीसुबोधिनी:** स्वभृत्यानि त्याजापनावश्यकत्वम्। शास्त्रद्वारा कर्तव्यमुपदिष्टमिति चेत्, तत्राह किं देव करवाम त इति तुभ्यं किं करवाम। शास्त्रे तु स्वार्थं निरूपितम्। ननु स्वार्थमेव क्रियतां किं मदर्थेनेत्याशङ्क्याह एतदन्तो नृणां क्लेश इति। एतादृशदर्शनान्त एव प्राणिनां दुःखानुभवः। न हि प्रसन्ने भगवति दृष्टे कस्य चिददुःखं संभवति। अतः स्वार्थं नापेक्ष्यत इति दासत्वात्स्वामिकार्यमेव कर्तव्यमत आज्ञापयेत्यर्थः ॥४९॥

भगवांस्तु तस्येच्छालक्षणदुःखदूरीकरणार्थं स्वस्य सेवां निरूपयतीत्याह तदुक्तमिति।

**SRI SUBODHINI:** "We are your "servants" (Daasa). Hence we need your "orders" to perform "service" to You. If You were to tell us that, the necessary "instructions" have been in the scriptures itself, I would say this much that, it is indeed right and truthful (that these "instructions" are provided in the scriptures, for the observance and following by the devotees) but, Oh Lord! all these "instructions" provided in the scriptures are

The Vedas further say, that these are deserving to be



given with a view to get one's own "selfish" interests fulfilled! Moreover, these "duties" have been prescribed for the destruction of our difficulties only. But the actual "Darsan" of your blissful divine form has already destroyed the entire "gamut" of our sorrow and difficulties. Hence we have no need to perform all these "duties" specified in the scriptures. We, now, need to follow your "orders" only, as we are your humble and devoted "servants", with a view to please You! Hence, Oh Lord! please give us order, as to what we should do!

If the devotee is unable to get his "desires" fulfilled, then he will have "sorrow". With a view to destroy this "sorrow", Sri Sukadeva is explaining through the next verse, as to what the Lord said, in reply, as regards the nature of "Seva" (service) to be performed.

श्रीशुक उवाच -

तदुक्तमित्युपाकर्ण्य भगवान्प्रणतार्तिहा ।

गृहीत्वा पाणिना पाणिं प्रहसंस्तमुवाच ह ॥५०॥

**VERSE 50 Meaning:** "Sri Sukadeva said, "On hearing such words from Srutadeva, our Lord, who is the destroyer of the sorrow of His surrendered devotees, smilingly spoke to him, while catching hold of his hands, with His own hands!"

**श्रीसुबोधिनी:** गृहीत्वा पाणिना पाणिमिति स्वतुल्यता निरूपिता। ततो यत्स्वकर्तव्यं तदेवोपदेक्ष्यति न सेवककर्तव्यमिति लक्ष्यते। प्रहसन्निति कृतकृत्यत्वात् न तव किञ्चित् कर्तव्यं, येनैतावत्त्वं जातं कर्तव्यं चेत् तदेव कर्तव्यम्। इदं च फलम्। तथापि यत् पृच्छति, तदा यथा मया लोकसंग्रहार्थं क्रियते व्यामोहार्थं वा तथायमपि करोत्विति भावः। हेत्याश्चर्ये। एतादृशमपि भगवान् स्वसेवायां न प्रेरयतीति स्वसेवाया दुर्लभत्वं द्योतितम् ॥५०॥

अत्र भगवानिति मन्यते। समागता ब्राह्मणाः तांश्चायमात्मतुल्यान् मत्वा तथा न मन्यते तदा समागतानां क्षोभो भवेत्, स मा भवत्विति तेषां संबोधयति। समता तु स्वस्मिन्नेव स्थापिता। अतोऽहं परं तथा न पूजनीयः किन्त्वेत एव पूजनीया इत्युपदिशति ब्रह्मंस्तेऽनुग्रहार्थायेति सप्तभिः।

**SRI SUBODHINI:** Our Lord, compassionately and with great love caught hold of Srutadeva's hands with His own — through this, He showed that **THE DEVOTEE IS EQUAL TO ME (SWA TULYATA NIROOPITA)**. He, through this act, indicates the inner secret meaning that, now, our Lord, will speak about the "duty" to be performed by Himself and not His devotee! Our Lord began to smile and the purport of this: **"YOU ARE ALREADY TOTALLY FULFILLED! THERE IS NO MORE ANY "DUTY" TO BE PERFORMED BY YOU!"** Even after hearing this, if Srutadeva is engaged in performing "Seva" to our Lord, then the Lord says that, **"THE PERFORMANCE OF THAT "DUTY", THROUGH WHICH YOU HAVE ATTAINED THIS "RESULT", IS THE ONLY "DUTY" TO BE PERFORMED IN THE FUTURE."** This **"RESULT IS THE "DARSAN" OF OUR LORD!**

Even after this, if Srutadeva were to ask again, as to what he should do, then, the Lord says, "Like I am doing various actions for the welfare of this Universe or with a view to "infatuate" this world, please do so, in the same way". This is the purport! The word "Ha" (aha!) has been used to express "wonder"! — to denote that **OUR LORD IS NOT GIVING "INSTRUCTIONS AND ADVICE" ON HIS "SERVICE", EVEN TO THE MOST SINCERE AND LOVING DEVOTEES LIKE SRUTADEVA. FROM THIS, WE CAN REALIZE THAT IT IS VERY "RARE" TO GET BLESSED WITH THE**

PERFORMANCE OF IDEAL "SEVA" (SERVICE) TO OUR LORD! [Note: Secret indeed is this duty of performing "Seva" to our Lord, as even the great "Yogis" are not able to attain this — SEVAA DHARMAHA PARAMA GAHANO YOGINAAM API AGAMYAHA.]

Here, our Lord got the "thought" that Srutadeva by thinking, that the sages who had come along with Him, may be treated by him, as "equal" to himself, and due to which, he may not do any "worship" to them. This "inaction" may lead to "sorrow" in their "minds" (of the sages). With a view to see, that these sages do not attain or have this "sorrow", our Lord, out of His boundless grace, speaks about the glory and divine nature of these sages to Srutadeva. Our Lord had now kept "hidden and secret" the "oneness and sameness", which He had made with Srutadeva. Hence, from the next verse, in 7 verses, our Lord gave "advice and instructions" to Srutadeva by telling, "Oh Srutadeva! I am not deserving of any "special" worship. It is these "sages", who are fully entitled for the same!"

श्रीभगवानुवाच—

ब्रह्मंस्तेऽनुग्रहार्थाय संप्राप्तान्विद्धमून्मुनीन् ।

संचरन्ति मया लोकान्मुनन्तः पादरेणुभिः ॥५१॥

**VERSE 51 Meaning:** "Our Lord said, "Oh Brahman! Please realize and know, that the sages have come to bless you! These sages purify everyone with the "dust" of their feet, while traveling along with Me."

**श्रीसुबोधिनी:** यावान् धर्मः स्वस्य सर्वश्रुतिप्रतिपाद्यः तावान् ब्राह्मणेषु निरूप्यते। तद्रूपोऽपि भगवानिति वाक्यं न बाधितविषयम्। इमान् मुनीन् तेऽनुग्रहार्थाय समागतान् विद्धि न तु प्रसङ्गात्, अन्यार्थं ते वा समागताः। ननूभयोः समागमनं प्राधान्येन कथमेकस्मिन्कार्ये संभवतीति चेत्तत्राऽऽह

सञ्चरन्ति मया लोकानिति। मया सह एते लोकान् सञ्चरन्ति। तेन सहभावो  
मम प्राधान्यमेतेषामेवेति निरुक्तम्। एतेषां पावनप्रकारमाह पादरेणुभिरिति  
॥५१॥

नन्वन्यान्यपि लोके पावनानि सन्ति क एतेषामेवाग्रह इति चेत्तत्राऽऽह  
देवाः क्षेत्राणीति।

**SRI SUBODHINI:** Our Lord says, that all the virtues and qualities, which the Vedas have described to be in our Lord are also seen in these Brahmins. By telling like this, it is indicated, that all these sages were also the “forms” of our Lord only! Knowing that all these sages had come to his home, with a view to bless him only, the Lord now told the Brahmin, that this is how he should realize and appreciate, and not treat their visit as “casual”! He should also understand, that these sages have not come for anyone else either! The Lord says now, “These sages have come along with Me, and are traveling with Me, with a view to purify and make this entire Universe sacred. Hence, please treat them as more “important” (than Me) or give more importance to their coming! I have in fact accompanied them only as an associate!. To the question as to how, these sages purify and make this Universe sacred, the Lord says, that these sages, make everyone and everything sacred, through the “dust of their feet” (PAADA RENUBHIHI)!

There are many others also in this world, who can confer “blessings” (Anugraham), why we have to regard that only these sages are capable of giving “blessings”? If the Brahmin Srutadeva were to comment like this, the Lord replied as under.

देवाः क्षेत्राणि तीर्थानि दर्शनस्पर्शनार्चनैः ।

शनैः पुनन्ति कालेन तदप्यर्हत्तमेक्षया ॥५२॥

**VERSE 52 Meaning:** “The celestial deities, holy temples/places, pilgrimage centres purify and make a devotee sacred, very slowly, and after visits, association and worship done for a long time! Even this happens due to a mere “sight” of noble and great Mahatmaas!”

श्रीसुबोधिनी: देवाः क्षेत्राणि तीर्थानि च त्रयो लोके पावनहेतवः।  
कालस्याप्येतच्छेषेणैव पावनजनकत्वम्। स्नानान्त एव सूतकादावपि शुद्धेः  
द्रव्याणां देश एवान्तर्भावः। कर्तारस्तु प्रकृताः मन्त्रकर्मणोरपि देवतास्वन्तर्भावः  
तादर्थ्यात्। एवं शुद्धिहेतूनां षण्णामपि अत्रैवान्तर्भावात् त्रय एव निरुक्ताः। ते  
दर्शनस्पर्शनाचनैः पुनन्ति। दर्शनं सर्वेषां, दर्शनस्पर्शने तीर्थस्य, त्रितयं  
देवतायाः एवमप्येते शनैरेव पुनन्ति। तत्र हेतुः कालेनेति। कालो हि पृथक्  
शुद्धिहेतुः। अन्यथा दशाहादवर्गमपि तीर्थस्नानादिना पुरुषः शुद्धो भवेत्।  
तस्मात् यावता कालेन शुद्धिर्भवति तावत्कालेनैव तीर्थादिना शुद्धो भवति।  
ब्राह्मणास्तु सद्यः शुद्धिहेतवः, तेषां वाक्यात् अत्यन्तनिकृष्टमपि शुद्धं भवति।  
'आकरस्थं सदा शुचिः' 'स्नेहपक्वं न दुष्यति' 'प्रयतेन शूद्रेणाप्याहतं  
भोज्यम्' इत्यादिवाक्यानि निर्विचिकित्सं सर्वेषां शुद्धिप्रतिपादकानि। तस्मात्  
क्षेत्रादिभ्यो ब्राह्मणाः श्रेष्ठाः। किञ्च, तदपि तीर्थादिकृतमपि अर्हन्तमस्येक्षया  
दृष्ट्यैव भवति। सर्वत्र ब्रह्मदृष्टं समं भवेत्॥

**SRI SUBODHINI:** In this world, the celestial deities, holy temples/places and holy pilgrimage centres are capable of making a person sacred and purified. In this way, the factor of “time” (Kaala) operates to purify a person on visiting such holy places. During the time of “pollution” (on death etc.) a person gets purified after taking a bath. These “three”, purify a person by visiting, association and worship. In fact, only these three are referred to here as “purifying” agents, although there are three more factors of materials, Manthras and “Karmas” (actions) being also part and parcel of these three factors. The way these three “factors” purify and

make a person sacred is being explained. By having the "Darsan" and "touching" (DARSAN AND SPARSAN) of a "Thirtham" (holy place), everyone attains purity and sacredness. In this way, the "Darsan", "Sparsan" and "Poojan" (seeing, touching and worship) of the celestial deities also confer this benefit. But all these "three factors" purify and makes a person sacred, very slowly i.e. through the efflux of "time" (Kaala). In fact, on its own, the factor of "time" (Kaala) also is capable of purification. If this was not so, then a person observing the period of "pollution" (ASOUCHAM) (due to death etc.) would get purified, by just taking a bath, and not wait for the period of "pollution", provided by the scriptures, to be over! For example, the "ten days of pollution period" observed gets over only, when a person takes a bath, after the completion of 10 days and not before! In this way, even a holy pilgrimage centre can purify only, after the lapse of the stipulated time of "pollution" under certain circumstances, and these holy centres are not independently capable of purifying a person, before the lapse of the "time" provided!

But in the case of a great and noble Brahmin, he can purify a person very quickly. In fact, through his mere "words" only, even the lowliest of the lowly can get purified! It is said in the scriptures that: (1) The material taken out of a "mine" is always pure. (2) The food article cooked in ghee cannot be polluted. (3) Even if the food is brought by a "Sudra", who is full of self-control and morally perfect, could be eaten" (by a Brahmin) - These utterances emphasize the way "purity" is regarded in the scriptures. Due to all this, a noble Brahmin (Mahaatma) is considered as "higher" than a holy place. In fact, these holy places which purify



everyone have got their “power to purify” only through the “sight” (Drishti) of great and noble Mahaatmas. In this way, every place becomes “purified” through the “sight” of such noble and great Brahmins. It has been said, as follows.”

**श्रीसुबोधिनी:** ‘अभ्यनुज्ञाविहीनं हि ब्राह्मणानां विशेषतः ।

सर्वं निःफलतां याति व्रतदानार्चनादिकम्’ इति ॥५२॥

ननु ब्राह्मणस्योत्कर्षहेतुर्यः स चेदन्यत्रापि भवेत् । किं ब्राह्मणेनेत्याशङ्क्याह ब्राह्मणो जन्मना श्रेयानिति ।

**SRI SUBODHINI:** “Any vow, charity or worship done without the specific approval of noble Brahmins do not confer the desired results”.

If the “factor or cause” which glorifies the Brahmin is present elsewhere also, then, is it proper not to regard the Brahmin as “special and important”? This doubt is cleared, through the next verse.

**ब्राह्मणो जन्मना श्रेयान्सर्वेषां प्राणिनामिह ।**

**तपसा विद्यया तुष्ट्या किमु मत्कलया युतः ॥५३॥**

**VERSE 53 Meaning:** “In this Universe, a Brahmin is the best and highest by birth among all the beings! Is there anything greater than a Brahmin, who is endowed with penance, education (knowledge), contentment and My divine part (devotion)?, will be like adding fragrance to gold!”

**श्रीसुबोधिनी:** उत्पन्न एव ब्राह्मणः सर्वेभ्यो वर्णेष्वोऽतिरिच्यते । सर्वेषां प्राणिनां पूज्यो भवति । तत्रापि तपसा विद्यया तुष्टवे इति तुष्ट्या । एवं त्रिभिरेव महत्त्वं सिद्ध्यति । तपसा देहमाहात्म्यं, विद्यया चेन्द्रियाणां, तुष्ट्या त्वन्तः-करणस्येति । अनेन गुणत्रयमपगच्छति । सर्वोत्कृष्टमपरं हेतुमाह किमु मत्कलयेति मत्कला भगवदीयत्वं भक्तिर्वा । तद्युक्तः श्रेयान् भवति किं वक्तव्यमित्यर्थः ॥५३॥



ननु तथापि त्वत्सेवकाः त्वामेव भजन्ते, उत्कर्षापकर्षं न मन्यन्ते यथाः  
स्त्री स्वपतिमेवोत्कृष्टं मन्यन्ते न त्वन्यं महान्तमपि। तस्मात्कथं ब्राह्मणा  
भक्तानां सेव्या इति चेत्, तत्राह न ब्राह्मणान्मे दयितमिति।

**SRI SUBODHINI:** A Brahmin, by his very birth, is considered as the “best” and the “highest”! In other words, he is supposed to be worshipped by all the other “beings”! Even among these Brahmins, if someone is endowed with penance, knowledge and contentment, he then attains greater glory and greatness. Through “penance”, he attains greatness to his “body”; through “education and knowledge” (Vidhya), he attains glory to his “senses”; through “contentment”, he attains the glory of his “inner mind”! When a Brahmin is equipped with these 3 qualities, then, he does not get affected by the three qualities of Satwa, Rajas and Tamas!

The Lord is giving another reason for the glory and greatness of Brahmins. He says that, “if this Brahmin is blessed with devotion to Me” (i.e. this devotee has been blessed by becoming as “belonging to our Lord i.e. His “part” (Kalaa), then is there anything more to say?

Like a “chaste” wife, serves her husband only with devotion, even if he is the “best” or the “worst”! In the same way, our Lord’s devotees desire to serve our Lord only, and they do not bother about joy or sorrow. Given this, how can the Lord say to the devotee to do “Seva” (service) to the Brahmins? How can this happen at all? On this, the Lord replies, as per the next verse.

न ब्राह्मणान्मे दयितं रूपमेतच्चतुर्भुजम् ।

सर्ववेदमयो विप्रः सर्वदेवमयो ह्यहम् ॥५४॥

**VERSE 54 Meaning:** “I do not specially like My own “four-armed form” (Chaturbhuja), that much as I regard the Brahmins as the symbol of all the Vedas, and I am the symbol of all the celestial gods.”

**श्रीसुबोधिनी:** मत्सेवकैर्मद्वितं कर्तव्यं, मम तु प्रीतिः स्वस्माद्ब्राह्मण एवाधिका तत्र हेतुः, ‘सर्वदेवमयो विष्णुः’ सर्ववेदमयो विप्र इति। सर्वे वेदा ब्राह्मणे तिष्ठन्ति, देवास्तु मयि। प्रमेयाच्च प्रमाणमधिकम्। मानाधीना मेयसिद्धिरिति। अनेनान्तर्हृदयमपि ज्ञापितम्। प्रमेयबल मया क्व क्व प्रकटीकर्तव्यं, अतः प्रमाणभूता एत इत्येतदनुरोधः क्रियत इति युक्तश्चायमर्थः ॥५४॥

ये तु पुनर्ब्राह्मणातिक्रमं कृत्वा गुरूपदेशं विनैव स्वतः पूजां कर्तुं वाञ्छन्ति तेतिदुर्बुद्धय इत्याह दुःप्रज्ञा इति।

**SRI SUBODHINI:** “My devotees and servants are expected to do My “Seva” (service). But My own “love” for “Myself” is lower than My “love” for the “Brahmin”. The reason for this is, that “I am the symbol of all the celestial deities” and “all the Vedas reside in a Brahmin”. In this way, all the celestial Gods reside in Me. I consider the “evidence” (Pramaana) as greater than “Myself” (Prameya). In this way, as all the “Vedas” are the “evidence and proof”, and a Brahmin is the symbol of the Vedas, a Brahmin is considered by Me as greater than Myself! Moreover, we are very well aware, that the “Prameya” (the Lord who is to be attained) can be attained only through “evidence” (Pramaana) i.e. the “goal” is under the control of the “proof” (the Lord has told that a devotee can reach Me only through a Brahmin as “My attainment” is under the control of the Brahmin.)

In this way, our Lord has expressed His attitude and opinion (Bhāva) of His heart. The Lord tells, that He manifests His role as “Prameya” (the ultimate goal for

all) in certain places/situations/ persons and in this particular situation, the Lord has clearly specified, that the "Brahmin" is the evidence and proof, and the service of the "Brahmin" should be done. This meaning is appropriate.

The Lord says through the next verse, that these persons who, insulting the Brahmins, desist from following their "instructions", and instead do their "worship", as per their own mind and desire, are to be regarded as bad and wicked!

दुःप्रज्ञा अविदित्वैवमवजानन्त्यसूयवः ।

गुरुं मां विप्रमात्मानमर्चादाविज्यदृष्टयः ॥५५॥

**VERSE 55 Meaning:** "Without knowing or realizing the true glory of the Brahmins, the persons who envy and hate them are to be considered as of wicked and bad intellect! Due to this, these wicked persons do not serve the Brahmins, who are of the form of the Guru (teacher), of Myself and of the "Aatma" itself. Instead, they nurture a worshipful attitude only on the "idols".

**श्रीसुबोधिनी:** एवं मदभिप्रायं सिद्धान्तं चाविदित्वा ब्राह्मणवाक्येष्वसूयां कृत्वा तानवजानन्ति। तत्रापि मुख्यो गुरुः तदवज्ञाने न पूजा फलति। यतः सोऽहमेव। अहं च पूजकस्यात्मस्वरूपम्। तेनात्मैवावज्ञात इति। स्वार्थत्वात्सर्वस्य कथं तत्कर्तारः उत्तमा भवेयुः। अर्चादौ। अर्चा तीर्थक्षेत्रादिषु इज्यदृष्टयः पूज्यदृष्टयः व्यवस्थयैवार्चादिषु पूजा कर्तव्या, नत्वव्यवस्थयेति भावः। 'स्नानालंकरणं प्रेष्टमर्चायामेव' इति व्यवस्था। ॥५५॥

ननु तथापि भगवत्सान्निध्यलक्षणो गुणः अर्चादावेव वर्तत इति जीवान्तरसंबन्धेनाभिमानश्च नास्ति इति दोषाभावसहितगुणस्य विद्यमानत्वात् अर्चैव ब्राह्मणादुत्कृष्टेति चेत्, तत्राह चराचरमिति।

**SRI SUBODHINI:** Instead of realizing or under-

standing the “attitude”, which has “My approval”, due to the envy and hatred on the words of the Brahmins, these persons do not have faith in them. Instead, they disregard and insult these Brahmins. Due to this “insult” heaped on them, their other types of “worship” do not yield the desired results! Why? The Brahmins are the principal “teachers” (Gurus), as all these Brahmins are MYSELF ONLY! I also am the “Aatma” of all those, who do these “special” worship. In this way, these persons have disregarded their own “Aatma”, by insulting and disregarding the Brahmins. Everyone does everything for the sake of one’s “Aatma” only and how can anyone, who disregards the “Aatma” be considered as the “best”? These wicked persons respect only places of pilgrimage. Even for these places, a person should conduct proper worship, and not conduct worship or adoration, as per the will and outlook of one’s mind and attitude! (i.e. these wicked persons do worship of these holy places as per their own personal ways and ideas). Our Shri Mahaprabhuji gives an apt example here. Like usually an idol is decorated with dress and ornaments, in an ideal form of worship, after a “bath”! This system and rules of worship can be learnt only from ideal “Gurus” (Brahmins). Otherwise, “worship” done in this “haphazard” way becomes fruitless!

It is said that, it is “higher” to worship the idol of the Lord, holy places etc. than a Brahmin, as in the worship of the idol of our Lord, our Lord’s “immediate” presence is there! In the worship of other “humans” (such as Brahmins), the “human” defects such as “ego” etc. are also seen, which are not present in the worship of our Lords’ “idols”. For this, the answer is given through the following verse.

चराचरमिदं विश्वं भावा ये चास्य हेतवः ।

मद्रूपाणीति चेतस्याधत्ते विप्रो मदीक्षया ॥५६॥

**VERSE 56 Meaning:** "The animate and the inanimate beings, this Universe and it's nature, the cause for all these – all these are My own forms only. A Brahmin having got this "Darsan" of Myself (as having become all the forms), in this way, gets determined with this truth in his mind."

श्रीसुबोधिनीः ब्राह्मणे सर्वमस्ति। स हि स्वात्मनि सर्वं विश्वं ज्ञानेन मन्यते ॥

**SRI SUBODHINI:** In the Brahmin, everything is present, as he understands through "Jnana" (knowledge) that this entire Universe is in My "Aatma" only."

श्रीसुबोधिनीः मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्ब्रह्माक्षरमव्ययम् ॥

**SRI SUBODHINI:** "This entire Universe, has got originated from Me only! In Me, this Universe is situated (i.e. functions)! And it gets merged into Me only! This is My real stature of being imperishable everlasting Brahman."

श्रीसुबोधिनीः 'अणोरणीयानहमेव विष्णुः' इत्यादिश्रुतेः 'यावतीर्वै देवतास्ताः सर्वा वेदविदि ब्राह्मणे वसन्ति' इति च। तदाह इदं चराचरं विश्वं अस्य च मूलभूताः ये भावाः एतत्कार्याणि वा। ये चास्य हेतवः कारणभूतानि तत्त्वान्येतानि सर्वाण्येव भगवद्रूपाणीति चेतसि विप्रः आधत्ते। अत एव विप्रः विशेषेणाऽऽत्मानं पूरयतीति प्रा पूरण इति। तत्रापि मदीक्षया मम ईक्षा भगवत्साक्षात्कारः भगवन्तं स्थापयित्वा भगवद्रूपाण्यपि स्थापयति। अथवा। आदौ मत्साक्षात्कारे जाते स्वात्मनि यन्मां पश्यति तत्र मयि चराचरं च पश्यतीति ब्राह्मणे चराचरं सर्वमेव वर्तत इत्यर्थः ॥५६॥

एवं ब्राह्मणोत्कर्षमुक्त्वा कर्तव्यमाह तस्माद्ब्रह्मऋषीनेतानिति।

**SRI SUBODHINI:** The Vedas say, (1) "Lord Vishnu is Myself only — more subtle than the finest of atoms!" (2) "All the celestial deities reside in the Brahmins, who are adept in the knowledge of the Vedas". These utterances and statements make us realize that this Universe consisting of both animate and inanimate beings/ materials and it's cause and sustaining principles (Tatwam) is a manifestation of our Lord's divine "form" only. An ideal devoted Brahmin realizes this "truth", and he regards and respects all this "manifestation", in his mind, as of our "Lord" only — as His magnificent all-pervasive creation! In this way, as the Brahmin has made himself "total" (Poorna) through this realization, in this "special" way, he is hailed as "Vipra" (specially realized or endowed). HE IS ABLE TO SEE THE ENTIRE UNIVERSE AS "MY OWN FORMS", ONLY BECAUSE HE HAS REALIZED ME IN HIS OWN HEART. AS I HAVE MANIFESTED IN HIS HEART, HE GETS ESTABLISHED, WITH LOVE, IN MY FORM, IN HIS HEART, AND DUE TO THIS DEEP INWARD FELICITY, HE IS ENABLED BY ME TO HAVE THE "VISION" OF SEEING THIS ENTIRE UNIVERSE, AS BEING STATIONED AND SITUATED IN "ME" ONLY! In this way, one can say, that, in an ideal devoted Brahmin, both the animate and the inanimate beings/materials reside, on a permanent basis!

Our Lord, after explaining in this way, the glory of the Brahmins, now speaks, through the next verse, the nature of the "duty" to be performed by Srutadeva.

तस्माद्ब्रह्मऋषीनेतान्ब्रह्मन्मच्छ्रद्धयाऽर्चय ।

एवं चेदर्चितोऽस्म्यद्वा नान्यथा भूरिभूतिभिः ॥५७॥



**VERSE 57 Meaning:** "Due to this reason, Oh Srutadeva! Oh Brahman! like the sincere faith you have in Me, with the same faith, do the worship of these Brahmins also! If you worship these Brahmins in this way, I will accept it as though you have performed My own worship in a grand manner! Otherwise if you do not worship these Brahmins, with the same sincere faith, then, I will not accept the worship done by you to Me, as My worship at all."

**श्रीसुबोधिनी:** एते च तादृशा ब्राह्मणाः काण्डद्वयनिष्णाता इति ज्ञापयितुं ब्रह्मर्षिपदम्। ब्रह्मन्निति त्वमपि तादृश एव। अतस्त्वया चेन्नाङ्गीक्रियते तदान्योऽपि नाङ्गीकरिष्यतीत्यपि ज्ञापितम्। किञ्च। एकस्मिन् ब्राह्मणे यथाकथंचिदर्चिते अहं नानाविभूतिभिः अर्चितो भविष्यामि॥

एवमुपदिष्टस्तथैव कृतवानित्याह स इत्थं प्रभुणादिष्ट इति।

**SRI SUBODHINI:** All these Brahmin sages, who had come along with our Lord, are now referred to by our Lord as "Brahmarshi" (sages who have realized "Brahman"). The Lord says, that these sages have total knowledge and realization of the true meaning and purport of both the "parts" of the Vedas. He has referred to Srutadeva also as "Brahman" -- to indicate, that the Lord regarded Srutadeva also as the same kind and nature of these sages i.e. equal to them! "If you do not follow my "order", then you will, also, not follow the order of anyone else!" Our Lord also told him, "If you worship even one Brahmin, with the same sincere faith, with which you usually worship Me, then, I will accept this worship of the brahmin done by you as MY OWN WORSHIP, DONE IN A GRAND MANNER!"

Srutadeva, now performed the worship of these Brahmin sages, as per the "instructions" of our Lord —



this is told by Sri Sukadeva, through the following verse.

श्रीशुक उवाच -

स इत्थं प्रभुणादिष्टः सहकृष्णान्द्विजोत्तमान् ।

आराध्यैकान्तभावेन मैथिलश्चाप सद्गतिम् ॥५८॥

**VERSE 58 Meaning:** "Sri Sukadeva said, "After getting this "order" from our Lord Sri Krishna, Srutadeva worshipped our Lord Sri Krishna and these "best" of Brahmin sages, with one pointed devotion. This worship enabled both the king Janaka and Srutadeva, the Brahmin, to attain the divine abode of our Lord!"

श्रीसुबोधिनीः प्रभुत्वान्नान्यथा कर्तुं शक्यम्। ततः सहकृष्णान् भगवत्सहितान् तान् अधिष्ठानरूपान् स्वभावतोप्युत्तमान् द्विजोत्तमान् एकान्तभावेन अनन्यभक्त्या आराध्य सद्गतिमवाप सतां या गतिस्तां भगवत्सायुज्यं प्राप्तवान् तदानीमेवान्यदा वा मैथिलश्च देहान्ते भगवत्सायुज्यं प्राप्तवान्। चकारात्तत्संबन्धिनोऽपि तथातथा प्रवृत्ताः ॥५८॥

एवं भगवच्चरित्रमुक्त्वा चरित्रान्तरकथनार्थं पुनर्भगवतः प्रत्यापत्तिमाह एवं स्वभक्तयोरिति।

**SRI SUBODHINI:** Our Lord Sri Krishna is "Prabhu" (the Lord of the Universe). Hence, no one can go against His "order"! Later, the Brahmin Srutadeva, performed the worship of our Lord Sri Krishna and the Brahmin sages, with one-pointed devotion. These Brahmin sages were, by their character and nature, "best" and the "highest"! The most "special" factor now was, that they had become the "basis" for our Lord getting firmly and lovingly established in them! (i.e. Our Lord resided in them). By worshipping such noble sages, Srutadeva attained an exalted spiritual and divine goal/status. Either, at this time or later, king Janaka also gave up his body and attained the same exalted divine status.

The word “Cha” (and) has been used to indicate that, their “relatives and associates” also began to attain the holy abode of our Lord, due to their one-pointed devotion to our Lord!

In this way, after explaining our Lord’s “story” (Leela), with a view to tell about the other “stories” (Leelas), Sri Sukadeva tells that our Lord went back to Dwaraka — as per the next verse.

एवं स्वभक्तयो राजभगवान्भक्तभक्तिमान् ।

उषिवादिश्य सन्मार्गं पुनर्द्वारवतीमगात् ॥५९॥

**VERSE 59 Meaning:** “Oh king! Our Lord Sri Krishna, who is a devotee of His devotees, in this way, after staying with His devotees and after giving them “instructions” on the “truthful path”, returned to Dwaraka.”

**श्रीसुबोधिनी:** राजन्निति विश्वासार्थम्। भक्तेषु भक्तिमानिति, स्वतो गत्वा करणे हेतुः। मैथिलवाक्यान्मैथिलगृहे उषित्वा श्रुतदेववाक्यात् तस्मै सन्मार्गमादिश्य सतां गतिर्भगवान् तत्र मार्गभूता ब्राह्मणा इति तेषां भजनमादिश्य पुनः स्वस्थानमागत इत्यर्थः ॥५९॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षित-  
विरचितायां दशमस्कन्धोत्तरार्धविवरणे षडशीतितमोध्यायः ॥८६॥

**SRI SUBODHINI:** “Oh king! — this addressal is given for instilling faith, in the mind of king Parikshit in the “story” of our Lord, being narrated by Sri Sukadeva. The reason for hailing our Lord as “A DEVOTEE OF HIS DEVOTEES” (BHAKTHON KA BHAKTH) IS THAT, OUR LORD VISITED THE CITY OF THE KING OF MITHILA AND THE BRAHMIN SRUTADEVA WITHOUT BEING INVITED (I.E. BY HIMSELF — OUT OF HIS OWN WILL AND DESIRE) AND ON BEING INVITED, WENT TO THEIR HOUSES

TOO! HE WENT TO THE HOUSE OF THE BRAHMIN SRUTADEVA AND ON HIS PRAYER, GAVE HIM, HIS "INSTRUCTIONS" TOO! The Lord gave Srutadeva instructions on the truthful path. As noble and exalted souls' "goal" is our Lord Sri Krishna only, and as it is the "Brahmin", who shows the "way" to attain the goal of our Lord, our Lord gave instructions, that an ideal devotee should perform worship and serve the Brahmins. Later, our Lord returned to Dwaraka. This is the meaning.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 86<sup>th</sup> chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्री भागवतं-दशमस्कन्धं - सप्तशीतितमोध्यायं ॥

CHAPTER 87, CANTO 10,

SRI BHĀGAVATAM.

शब्दार्थयोरुत्तमयोः संबन्धो यादृशो मतः ।

तं विवेचयितुं कृष्णः श्रुतिगीतं चकार ह ॥१॥

**KĀRIKA 1 Meaning:** "Sri Veda Vyaasa has rendered this "Srutigeeta" with a view to reemphasize the true meaning of the "sound" of "Veda" and the "meaning" of "Brahman" (i.e. the propounding of the Vedas and it's true meaning of describing the "Brahman" (the ultimate truth) especially with reference to the "words" and the "render", as interpreted and regarded by the great and noble Mahaatmas. This was done especially with a view to remove any wrong understanding of the purport of the true meaning of the Vedic "words". (i.e. to make the true meaning very clear). [A clear interpretation was required, with a view to differentiate this from many other interpretations and surmises.]

**NOTE:** Our Lord had revelled in the Vedas, and sage Veda Vyaasa also had experienced the "Darsan" of the blissful self of our Lord. This in turn, exploded into

this manifestation as “Srutigeeta”. The main motive for the manifestation of this “Srutigeeta”, is to make all of us also to realize it’s knowledge and experience it’s bliss! Through this chapter on “Srutigeeta”, Veda Vyaasa has conclusively proved the truth as contained in the division of the Brahmasutras entitled “Eekshathya Adhikaranam”.]

प्रमाणं ब्राह्मणः प्रोक्तः प्रमेयमपि वै बृहत् ।

स एव भगवान् कृष्णस्ततो भजनमीरितम् ॥२॥

**KĀRIKA 2 Meaning:** “To the Brahmin Srutadeva, our Lord had told the factors of “evidence” (Pramaana) and “goal” (Prameya = our Lord who is the final “goal” to be attained by all). The “Prameya” is described as “Brahman”. This “Prameya” (Brahman) is our Lord Sri Krishna only! Hence it is said, that we should all worship and serve Sri Krishna only.”

तत्रोपपत्तिः प्रष्टव्या वाच्यवाचकनिर्णये ।

अतो राजा श्रुतीनां वै निर्णयार्थमपृच्छत ॥३॥

**KĀRIKA 3 Meaning:** “As regards the “Prameya” (Brahman), the “enquirer” should ask the reason as per his understanding. Hence, king Parikshit, after telling about the “evidence”, asks clarity for the doubts, which he has on this subject”. (i.e. what is the clear way of understanding the three crucial factors of “evidence”, the “goal” and “worship or Seva” (Pramaana, Prameya and Bhajan).

सगुणं चेद्वेदवाक्यं ब्राह्मणास्तत्र च स्थिताः ।

ततोऽत्र भगवानेव पूज्यो नान्यः कथञ्चन ॥४॥

**KĀRIKA 4 Meaning:** “In this “Kaarika”, the purpose for this “determination” (conclusion) is being spoken. If the “words” of the Vedas say that “Brahman”

has countless and limitless "qualities" (Gunas) and the "Brahmin" (Srutadeva) was also established in this "Brahman" only i.e. he was meditating and worshipping, in every way, this "Brahman" only, then, this Lord Sri Krishna only is worthy of being "worshipped" (Poojya) and none other."

मतान्तरोक्तिरेषा हि सिद्धान्ते वैदिके तथा ।

अनन्तगुणपूर्णो हि हरिर्ब्रह्म श्रुतिस्तथा ॥५॥

त्रयमेकं स्वशक्तिं हि त्रेधा स्वस्मिन्निधाय हि ।

फलप्रमेयमानत्वं सच्चिदानन्दतां गतम् ॥६॥

**KĀRIKA 5 and 6 Meaning:** "This is a principle expounded by another school of thought (as per Sananda). But this principle has been accepted by the Vedic philosophy and traditions also. Like, our Lord Sri Hari, who is "total" with limitless virtues and qualities (i.e. our Lord Sri Krishna), "Brahman" (the imperishable principle of Akshara) and the Vedas (Sruti) are all ONE ONLY!

In reality, OUR LORD, DIVIDING HIS POWER INTO 3 DIVISIONS, HAS ABSORBED AND KEPT THESE THREE WITHIN HIMSELF! OUR LORD SRI KRISHNA, IN THIS WAY HAS BECOME THE "RESULT" (PHALAM), "GOAL" (PRAMEYA) AND "EVIDENCE" (PRAMAANA). HE HAS ALSO TAKEN THE THREE "FORMS" (ATTRIBUTES) OF SAT (TRUTH), CHIT (CONSCIOUSNESS) AND "AANANDA" (BLISS).

[NOTES: (1) When we give predominant importance to the aspect of "Aananda" (bliss) of our Lord, then the result of this is our Lord Sri Krishna's divine form.

(2) When we regard the aspect of "consciousness"

(Chit) as important, then the Lord's nature of being the "imperishable Brahman" (Akshara) is emphasized.

(3) When we regard the aspect of "Sat" (truth) as important, then our Lord's form of the "Vedas" (Sruti = Sabda Brahman) is described.

All the above three "facets" of our Lord viz. Sat, Chit and Aananda are our Lord's "qualities", and hence can be termed as our Lord's "power" (Sakthi) also. Our Lord's "divine nature" (Swaroopā) is a virtue or a quality. Hence this quality of truth as well as the quality of our Lord's divine nature are, thus, related to the Vedas ("sound" Sabda).

तथापि साङ्ख्यसिद्धान्ते तथा तदुपजीवके ।

वैष्णवेन्यत्र वा वाच्यं श्रुतिसंग्रहणं यथा ॥७॥

**KĀRIKA 7 Meaning:** "Even then, as per the principles of the Saankhya philosophy, on which is founded the principles of the Vaishnava philosophy or as per the important "Bhakthi" (devotional path) philosophy, the meaning of the "Vedas" are explained in this way only (i.e. as explained earlier)."

[Note: In this philosophy of devotion, it is said, that "bliss etc. are very important" — as per this aphorism, only in our Lord the highest bliss or Aananda etc. are fully and totally established. That is why, the "Vedas" are considered as having taken the "forms" of the Gopis! Only in the path of "Jnana" (knowledge), there is the "relationship" of "sameness" (between the devotee and the Lord).]

अष्टत्रिंशे श्रुतीनां हि यथा वाच्यं बृहद्भवेत् ।

तदर्थं पूर्वपक्षादिसिद्धान्तफलमीर्यते ॥८॥

राजा भगवद्गुणविरोधे परिहृते प्रमाणविरोधमाशङ्कते ब्रह्मन्निति।



**KĀRIKA 8 Meaning:** "In this chapter (86<sup>th</sup>) the explanation of Brahman, as made by the Vedas, is given (as much as they can, and as per their capacity). For which sake, in the beginning, the introductory argument and it's principles are being told and also the results (Phalam) thereof."

"Opposition" to our Lord's "qualities" (Gunas) had been seen, in the earlier chapter, which, however, was ended in this chapter itself. But the king had doubts about the "Supernatural Brahman" (our Lord) as regards the opposition from the side of "evidence" (Pramaana).

[Notes: Though our Lord has the quality of "valour" (Veeryam), Arjuna had got away by abducting our Lord's sister! The king had got doubt on this inability of our Lord to act! Answering this, it was said, that our Lord's "quality" was not "worldly" (Loukik) but it is "supernatural" (Aloukik). This also proved, that our Lord Himself is "supernatural". The doubt is as to how the "Vedas", which are full of "qualities" (Saguna) have been able to describe our Lord, who is the "supernatural Brahman"?]

परीक्षिदुवाच -

ब्रह्मब्रह्मण्यनिर्देश्ये निर्गुणे गुणवृत्तयः ।

कथं चरन्ति श्रुतयः साक्षात्सदसतः परे ॥१॥

**VERSE 1 Meaning:** Parikshit asked, "Oh Brahman! When the Vedas are always moving about in the web of "qualities" (Guna), how come these "Vedas" who are full of "qualities" (Saguna) are able to describe, in actual terms, the Supreme Brahman, which is beyond all the "qualities" (Gunarahita), beyond all truth and untruth (i.e. existence and non-existence) and whose

nature, none is capable of determining!"

श्रीसुबोधिनीः ब्रह्मणि साक्षात्कथं श्रुतयश्चरन्तीति प्रश्नः। अत्र श्रुतीनामेकवाक्यतामङ्गीकृत्य पृच्छति अर्थैकत्वादेकं वाक्यमिति। तत्र किं बृहद्वेदानां तात्पर्यार्थः, आहोस्विद्वाक्यार्थ इति। अखण्ड एव वाक्यार्थ इति मतमज्ञात्वा पृच्छति। पदार्थाः करणातामापन्नाः स्वसंसर्गं वाक्यार्थं बोधयन्तीति मन्यते। 'वेदैश्च सर्वैरहमेव वेद्यः' इति, 'सर्वे वेदा यत्पदमामनन्ति' इति च श्रुति स्मृतिभ्यां सर्ववेदानामेकार्थप्रतिपादकत्वं च श्रूयते। श्रुतयश्च भगवतः क्रियाशक्तिं ज्ञानशक्तिं च प्रतिपादयन्ति नानाविधाम्। शक्तिं च गुणमयीं मन्यन्ते। अतः सगुणाः श्रुतयः, पदानां सङ्केतः लौकिक एवेति, अलौकिके सङ्केताभावात्। तैर्भगवत्संबन्धिनः पदार्थाः अलौकिकाः कथं स्मारयितव्याः। लौकिकत्वे ब्रह्मणो लौकिकत्वापत्तिस्तत्संबन्धात्। अतः पूर्वपक्षे साधनपरत्वमेव वेदानाम्, अतः स्वप्रकाशमेव ब्रह्म स्वानुभववेद्यं प्रसन्नं सत् कृतार्थतां करिष्यतीति प्रमेयबलेनैव कार्यसिद्धिः न प्रमाणबलेनेति पूर्वपक्षः। ब्रह्मणोऽलौकिकत्वार्थं हेतुमाह अनिर्देश्य इति। निर्देशो लौकिकबुद्धिविषयीकरणं अयं घटोऽयं पट इतिवत्। बृहत्त्वबृंहणत्वयोगोऽपि विचारे क्रियमाणे लौकिकधर्मातिरिक्तत्वेन ब्रह्मणि फलिष्यतीति न ब्रह्मपदानुपपत्तिः ॥

**SRI SUBODHINI:** How can the Vedas, which are full of "qualities" (Saguna) describe actually the nature of Brahman? The king has asked this question, thinking that all the Vedas are describing only about ONE principle or thought. But in actual fact, this is not true, as the Vedas have described the "qualities" differently, and in a separate way. If the Vedas were to give only one meaning, then we can safely conclude that "this much" is the meaning of all the "Vedas" (i.e. we can express it in one sentence or word). In fact, we can safely say that **BRAHMAN IS THE MEANING OF ALL THE WORDS OF THE VEDAS!** But the king has not accepted this stand or point of view. That is why, he is now asking. The king has accepted "knowledge" (Jnana) which is

“divided” into various parts. As he has not been able to understand the “undivided Jnana” of “Brahman”, he has asked this question. Our Lord has told in the Geeta and the Vedas: (1) THROUGH ALL THE VEDAS, I AM THE ONLY “ONE”, DESERVING TO BE REALIZED OR UNDERSTOOD. (2) “ALL THE VEDAS DO PROSTRATIONS TO THE LORD. In this way, through both the Vedas and the scriptures, it is clearly mentioned, that only one “Artha” or “meaning” is described! Moreover the Vedas, describe and explain our Lord’s diverse and innumerable powers of knowledge and action (Jnanasakthi and Kriyasakthi). Usually “power” (Sakthi) is regarded as having “qualities” (Gunas) and due to this, the “Vedas” are regarded as with “qualities” (Saguna). Again, “sound” (Sabda) can indicate and denote only “worldly” objects/situations, and this “sound” cannot indicate anything “supernatural”. All the factors/matters pertaining to our Lord are “supernatural” (Aloukik) and due to this, how can the worldly “sound” of the Vedas ever hope to describe our Lord, who is “supernatural”? It can be also told, that all factors/materials connected or related to our Lord are also “worldly” (Loukik) and due to this, our Lord also will become “worldly” (through being related to them). Hence, as a “first argument” what is stated is as follows. Vedas are also instructing us to do “efforts” (Saadhan) only i.e. the Vedas are also of the nature of “spiritual efforts” only. Through this, it is explained that as “Brahman” is self effulgent and self evident, “Brahman” cannot be understood or realized through the “Vedas”. A devotee can realize Brahman only through his own “experience” (Anubhava). This experience will happen only, when “Brahman” is pleased and will bless the devotee with this fulfillment. In this way,

only through the power of Brahman being "Prameya" (loving Lord, who is the highest "goal"), a devotee attains the results for his spiritual efforts. Thus, the "first proposition" says, that the realization or result does not occur due to the power of the "evidence" (i.e. the Vedas) as it happens only through the Grace of "Brahman" (ie "Prameya" = goal or our lord).

"Brahman" is supernatural and with a view to prove this, it is said, that 'Brahman' cannot be fully "determined" or understood. It is the very nature of "Brahman" to be like this i.e. undeterminable! Why? Anything which can be "determined", becomes a subject of the "intellect" of the "world" (Lokik) e.g. like the "pot", "cloth, etc"! Can anyone think, in the same way, on hearing the word "Brahman"? If someone were to think about "Brahman" through one's "worldly" intellect, then he realizes that 'Brahman' has the "nature and quality" of absorbing and making everything merge in itself" — through this example/reply only, the "supernatural" nature of Brahman is indicated. Thus "Brahman" is beyond all types of "reasons and causes", and hence no "word" can express it's true nature totally and fully.

‘अवाच्यः सर्वशब्दानां बुद्ध्या वाच्यो निगद्यते ।

ततः समानधर्मेण व्यवहारो निरूप्यते’ इति ॥

**KĀRIKA 9 Meaning:** "Only through the "intellect" one can describe the nature of any object which cannot be fully explained through "words". From this, we can explain it's nature only as per the "common qualities", which we see in this world."

श्रीसुबोधिनीः किञ्च। निर्गुणे निर्धर्मके श्रुतयश्च पदशो गुणवृत्तयः धर्मप्रतिपादकत्वात्। अन्यथा संसर्गप्रत्यायकत्वं न स्यात्। सर्वत्रैकार्थत्व-

प्रत्यायकत्वात्। ब्रह्मणश्च धर्माङ्गीकारे अद्वैतहानिः। अतः साक्षान्निर्धर्मके ब्रह्मणि कथं श्रुतयश्चरन्ति। ननु कार्यकारणभावं स एवापन्न इति तत्प्रतिपादनद्वारा तत्र पर्यवसितास्तद्वारा धर्मिणि पर्यवस्यन्तीति लक्षणया गौण्या तात्पर्यवृत्त्या वा ब्रह्मपरत्वं भविष्यतीत्याशङ्क्याह सदसतः पर इति। कार्यकारणवार्तानभिज्ञे किं तस्य स्वानन्दपूर्णस्य कार्येण कारणेन वा प्रयोजनम्। अतः संबन्धाभावात् गुणाभावादज्ञानादेव तात्पर्याभावाच्च न केनापि प्रकारेण श्रुतिप्रतिपाद्यं ब्रह्मेत्यर्थः ॥१॥

सिद्धान्तमाह बुद्धीन्द्रियेति।

**SRI SUBODHINI:** All the Vedas, express through their "words" various "qualities", (Gunas) as they are prone to attribute "qualities" in "Brahman", which is Nirguna or "beyond the qualities"! If the Vedas were not to describe these "qualities", and were to tell only "one" meaning, at all places, it will not be able to convey the relationship of the "meaning" with the "sound". This will in turn lead to the acceptance of "qualities in Brahman" resulting into the "harming" of the "Adwaita" view (i.e. the non-dual nature of Brahman). Thus, the question arises now, as to how the "quality-ridden" Vedas will be able to describe exactly the nature of the "quality-free" Brahman? On this, it is said, that OUR LORD IS THE ONLY ONE, WHO IS BOTH THE "CAUSE" AND THE "RESULT" ("KAARANA" AND "KAARYA"). Hence, on describing HIM, the Vedas also have got affected through these "twin qualities" of our Lord. The Vedas are able to describe the actual and real nature of "Brahman" after attaining the necessary "thoughts", which endow it to decipher exactly the "marks, qualities and substance" of Brahman! This ability in them, enables the Vedas to exactly describe the nature of "Brahman".

With a view to counter this view, Brahman has been given a special qualification viz. "Beyond truth and untruth" (SAT AND ASAT). Brahman is higher and beyond the twin-aspects of "Action and cause" and due to this, Brahman cannot understand the language of "action and cause". Moreover Brahman is totally full with it's own "bliss", and what is the gain or purpose for Brahman, from being the "action and cause"?! Hence, due to the absence of this "relationship", due to the absence of "qualities" and also being not aware of the "substance" of knowledge of "action and cause", it is proved that Brahman cannot be, in any way, explained by the Vedas. This is the first proponent's argument and submission.

Through the next verse, Sri Sukadeva is telling about the philosophy (in the correct way).

श्रीशुक उवाच—

बुद्धीन्द्रियमनःप्राणाञ्जनानामसृजत्प्रभुः ।

मात्रार्थं च भवार्थं च आत्मनेऽकल्पनाय च ॥२॥

**VERSE 2 Meaning:** "Sri Sukadeva said, "Our Lord has endowed the human beings with the intellect, senses, mind and life (Praana) for the sake of this Universe, for his own birth, for the Aatma and for the sake of getting thoughts or otherwise."

श्रीसुबोधिनीः अत्र पूर्वपक्षवादी प्रष्टव्यः। किं ब्रह्म श्रुतिसिद्धं श्रुतिद्वारा त्वया अवगतं विचार्यत्वेन निर्दिश्यते आहोस्वित् स्वबुद्ध्या परिकल्पितम्। आद्ये प्रतिपाद्यत्वे न संदेहः प्रकारश्चिन्तयिष्यते। द्वितीयपक्षस्त्वप्रामाणिकः सद्भिरुपेक्ष्यः। ब्रह्म च यादृशं वेदान्तेष्ववगतं तादृशमेव मन्तव्यम्। तत्र मूलभूतं सर्वव्यवहारातीतमपि स्वयमेव स्वशक्तिरूपेण स्वधर्मरूपेण स्वकार्यरूपेण च जातमिति श्रुतिः प्रतिपादयति। स्वयमेव च वक्ति। अतः सर्वस्यैव



श्रुत्यैकसमधिगम्यत्वात् सङ्केतश्चादूरविप्रकर्षेण लोकधर्मसाम्येन वैदिकपरम्परयैव जायत इति सर्वस्यैव भगवद्भावस्य खण्डशः प्रतिपादकत्वात् संपूर्णवाक्यस्य तादृश ब्रह्मेति ब्रह्मपरत्वं सेत्स्यति। स च वाक्यार्थः अपूर्वः। यथा लोके लौकिकबुद्धिविषयः पश्चात्तद्वाक्यविषयः तदभिप्रेत्सोऽज्ञापकः। एवमीश्वरबुद्धिविषयः तद्वाक्यप्रतिपाद्यः तज्ज्ञानेच्छुं बोधयतीत्येवं निश्चित्य शुको भगवता कृतां चतुर्धा सृष्टिं प्रतिपादयति। भगवानादौ बुद्धिमुत्पादयति, तत इन्द्रियाणि, ततो मनः, ततः प्राणानिति। सर्वेषां जनानां करणचतुष्टयं जनयति। जीवसंबन्धित्वेन तच्चतुष्टयमुत्पादयतीत्यर्थः। तत्र सामर्थ्यं प्रभुरिति। प्रत्येकं चतुर्णामुत्पादने प्रयोजनमाह। तत्र बुद्धेः प्रयोजनं मात्रार्थमिति मीयन्ते त्रायन्त इति मात्राः ज्ञानक्रियोपयोगिनो विषयाः सर्वमेव जगत्। ते विशकलिताः शब्देनापि बोधिताः पुरुषस्य ज्ञानक्रियाविषयोपयोगिनो न भविष्यन्तीति बुद्धिमुत्पादितवान्। सा बुद्धिः सर्वानेव संगृह्णाति। यथा चित्रे सर्वपदार्थस्फूर्तिः तथा बुद्धौ सर्वजगत्स्फूर्तिरिति। ततस्तया बुद्ध्या यत् किञ्चित् ज्ञेयं कार्यं वा तत् सर्वं कर्तुं शक्यत इति मात्रार्थं बुद्धिनिर्माणम्, अनेन वेदानामपि खण्डशोऽर्थप्रतिपादकानां बुद्ध्या महावाक्यार्थज्ञानं भवतीति तात्पर्यतो ब्रह्मप्रतिपादकत्वं सेत्स्यति। चकारादग्रे यत् त्रयं प्रतिपाद्यं फलत्वेन तदर्थं च बुद्धेर्निर्माणं निरूपितम्। भव उद्भवः सर्वे प्राणिनः बुद्ध्यैव सर्वोत्कर्षं प्राप्नुवन्ति। तथैवात्मने। बुद्ध्यैव भगवन्निष्ठा आत्मनिष्ठाश्च भवन्ति भगवत्सेवां च कुर्वन्ति। अकल्पनाय च। बुद्ध्यैव ज्ञाननिष्ठा भवन्ति। नानाविधपदार्थध्यानार्थं कल्पनामपि कुर्वन्ति, तस्मात्सर्वं यथा सेत्स्यति, सर्वा चानुपपत्तिः सर्वेषां परिहृता भवति, तदर्थं बुद्धिमुत्पादितवान्। अनेनायं पूर्वपक्षोऽपि बुद्ध्यैव परिहर्तव्य इति सूचितम्। तथा भवार्थमुद्भवार्थं जन्मान्तरसिद्ध्यर्थं वा इन्द्रियाणि कृतवान्। बुद्धिसिद्ध्यर्थमिति विमर्शः। यथा बुद्धेः उद्भवो भवति तदर्थमिन्द्रियाणि सृष्टवान्। इन्द्रियैः कर्मकरणे च तैः कर्मभिरुद्भवो जन्मान्तरं च भवति। चकारादन्यान्यपि प्रयोजनानि इन्द्रियाणां सूचयति। विषयस्तैरेव ज्ञायन्ते क्रियन्ते च। इन्द्रियैरेव भगवत्सेवा भवति। इन्द्रियैरेव च नानाविधकल्पना भवति, मोक्षश्च योगादिद्वारा। तथा आत्मने आत्मार्थं मनः सृजति। 'मनसैवानुदृष्टव्यं नेह नानास्ति किञ्चन' इति श्रुतेः। इन्द्रियाणां च प्रवृत्त्यर्थं मनसः सृष्टिः।



प्राणानां प्रयोजनमाह अकल्पनायेति। प्राणा हि कल्पनां दूरीकुर्वन्ति। सर्वमेकतामापादयन्ति। यदि प्राणा न भवेयुः तदान्नादिपरिणामप्रदर्शनेन सर्वस्यापि जगतः प्रलये एकताबुद्धिर्न स्यात्। क्रियाशक्तिश्च तत एवेति सर्वत्र हेतुभूताश्च। 'अत्रेन प्राणाः प्राणैर्बलम्' इत्यत्र 'प्राणैर्मनो मनसश्च विज्ञानं विज्ञानादानन्दो ब्रह्मयोनिः' इति निरूपितम्। स क्रमोऽत्रापि ग्राह्यः। एवं सर्वोपयोगार्थं यतो भगवांश्चतुष्टयमुत्पादितवान्। अनेनैव सर्वानुपपत्तिः परिहर्तव्येति शुक्लहृदयम् ॥२॥

अयमर्थः स्वेनैव परिहृत इति कदाचिच्छङ्का स्यात् तत्परिहारार्थमाह "सैषा ह्युपनिषद्ब्राह्मीति।

**SRI SUBODHINI:** On this issue, it is necessary to ask the "first proponent", as to whether "Brahman" is proved or explained by the Vedas? We have to ask him also, as to whether, we should think about "Brahman" through the Vedas, or whether we should accept the view of someone, who has determined the nature of Brhaman, as per his own intellect (thinking)?

There is no doubt of whatsoever nature, on the nature of "Brahman" as proved by the Vedas. Only the nature of Brahman has to be thought of (although all the "words" of the Vedas speak about the glory of both immanence and transcendence of our Lord). On the contrary, where Brahman is contemplated and thought of through one's own intellect, the same is not "evidence and proof" in any way. Due to this reason, noble and great souls refuse to accept this way of determining the nature of Brahman (i.e. through one's own intellect). Hence, Brahman should be known and accepted only as per the sayings of "Vedanta".

It is said by "Vedanta" (Upanishads) that Brahman is beyond all "actions" (Vyavahaar). No one can also have any "action-oriented-relationship" with Brahman.

Refuting this view, it is said, that despite being beyond and all types of actions, the Supreme Brahman, in it's original root-form (i.e. as the cause of this Universe) manifests itself through it's power (Sakthi), through it's "qualities" (Gunas) and through it's "actions" (Kaarya). In other words, "Brahman" takes all these "forms". This is what is spoken of by the Vedas. HENCE BRAHMAN CAN BE FULLY UNDERSTOOD ONLY THROUGH THE "VEDAS", AND NEVER THROUGH LOGICAL ANALYSIS CAN ONE ATTAIN THE TRUE KNOWLEDGE OF BRAHMAN. One can also understand either it's nearness or it's "far away" nature, through the "worldly qualities" as described by the Vedas only, where, only an "indication" has been given! Due to this, the entire "Vedas" make us understand, in a divided way (i.e. part by part) the qualities of our Lord and proving this way, say, that Brahman has multifarious "qualities" and is also "Ananta" — limitless and immeasurable!

#### [NOTES AND EXPLANATION:

In the submission made by the first proponent it has been said that Brahman is: (1) Undeterminable, (2) beyond the three "qualities" and (3) greater than both "truth" and "untruth" (Sat and Asat).

(A) with a view to refute the above submission, it is said that: (1) Brahman realized that, "I will not be able to have any relationship or action out of it". (2) Hence, Brahman manifested by itself, , using it's "supernatural" powers. This "power" consists of "Jnana Sakthi" and "Kriya Sakthi" (power of knowledge and power of action). (3) Hence, in the Vedic sayings also, "Brahman" is present through it's "supernatural"

powers of "knowledge and action". Thus through the "Vedic" sayings, one can "determine" the nature of Brahman. This will counter the description of Brahman as "UNDETERMINABLE".

(B) In this way, Brahman has manifested by itself, through it's own "qualities". Through this, it is proved that, Brahman is not without "qualities" i.e. it is not Nirguna as told earlier! As per the "aphorisms of Brahman" (Brahmasootra), Brahman has it's own "qualities" by itself! Hence, the "quality" also is of the form of Brahman only. Hence "duality" is not present.

(C) "Let Me become related to "action" — through this desire, Brahman, by becoming "action" itself (by itself) manifested itself as the "Universe". Hence, due to this, it is not unaware of this "cause - action" scenario, with reference to this "Universe". Hence, Brahman cannot also be called as being beyond "truth and untruth" (Sat — Asat).

The powers of "knowledge and action" of Brahman are of the "form" of Brahman only, and they are both "supernatural" (Aloukik). These "powers" are not like the powers of the "Jeeva" (souls), which are "born" (hence "die" also) and "worldly" by nature. The "quality" of Brahman is of the form of Brahman only. The "Jeeva's" nature of being not the "Ishwara" (Lord) cannot be the "quality" to be attributed to Brahman. The "action" of Brahman viz. this vast Universe etc. is itself of the form of Brahman only. The action of "ignorance" (Avidhya) is not pertaining to Brahman, (like dream-state etc).

In this way, after refuting all the three "qualities" (A, B and C) as specified above, from the point of the

true nature of Brahman, it is said, that OUR LORD HIMSELF SAYS, THAT EVERYTHING CAN BE UNDERSTOOD ONLY THROUGH THE VEDAS. THE VEDAS DO NOT SPEAK OF THE "WORLDLY" QUALITIES. As per the sayings: (1) All the Vedas extol only that state of Brahman. (2) "I am known only through the Vedas, as they speak about "Myself" only", as deserving to be known. OUR LORD, THROUGH THESE SAYINGS, SAYS, THAT THE VEDAS DESCRIBE THE NATURE OF BRAHMAN AND DUE TO THIS, THE VEDAS ARE NOT WITHIN THE CONTROL OF THOUGHTS AND IDEAS, FILLED WITH "QUALITIES" I.E. THE VEDAS, IN IT'S ESSENCE ARE BEYOND ALL THE "QUALITIES".]

In this way, all the "sayings" in the Vedas describe ONE BRAHMAN only! The "words" of the Vedas are "supernatural" in nature. They are not "worldly" at all — conveying the meaning, which usually the "worldly" persons get in their intellect. Usually "worldly" ideas come into the "intellect", and later, through "words", the "meaning", which has come into the "intellect" is conveyed to those, who want to know the "meaning". In the same way, the "supernatural" meaning, which is present in the "intellect" of our Lord, at first, comes through His "word", symbolized by the Vedas and then, those, who are desirous to "know" are made to "learn and understand". In this way, Sri Sukadeva propounds this philosophy and describes our Lord's "creation" of the four types.

Our Lord created at first the intellect, then the senses, afterwards the mind and in the end the "vital air" (Praana). Sri Sukadeva has thus described the "cause" for the "origination" of all the beings, including the

“humans”. If this was not provided, no being will be able to live or do anything. Thus, these “four factors” are the “causes” for the “Jeeva’s” existence in this world. The “creator and originator” of these “four factors” is our Lord only, i.e. the “capacity and power” in these factors, is our Lord only!

The purpose of originating these four factors i.e. their individual “purpose” is being described now. (1) At first, the “intellect” has been made to “measure”. In other words, as this Universe was created, in a fragmented way, with innumerable parts and divisions, despite being made to understand through “words”, the Jeevas were not able to use all these in their “actions and for knowledge”, in the absence of the “intellect”. Hence our Lord “created” the “intellect”, which has the capacity to “absorb and gather” everything. Like in a “picture” we see the effect of inspiration in the intellect of the “painter”, in the same way, in the intellect, the “inspiration” of this entire Universe takes place. This intellect comes to be aware of what is to be known, or what is to be done, so that the “Jeeva” can undertake to do the various tasks, thought of by the intellect! Hence, for the sake of the Universe, the Lord created this “intellect”. Through this “intellect” only, a person can get the knowledge and understanding of the “great sayings” of the Vedas, in spite of their proneness to provide “meanings”, in and through several parts and divisions (i.e. only the intellect can see the “whole” through the “parts” described by the Vedas). THE PURPORT IS THAT ONLY, THROUGH THE INTELLECT, ONE CAN REALIZE THAT VEDAS HAVE CLEARLY DESCRIBED THE HIGHEST TRUTH OF THE SUPREME BRAHMAN.

Our Lord has created this intellect for the sake of attaining the three "results" (Phalam), which are being described now. The word "Cha" (and) used here denotes "becoming" i.e. "origination" — that all "beings" attain "progress" through the use of their intellect! In this same way, the Lord has created the intellect for the sake of "Aatma" too. Only through this intellect, a devotee can get sincerely attached and devoted to our Lord or become established in one's own "Aatma". This leads to the performance of "service" (Seva) to our Lord. Only through the intellect, a votary following the path of "Jnana" (knowledge) becomes established in "Jnana". This intellect also enables one to think about various objects/materials, and the ways to attain them!

In the same way, the "senses" have been originated by our Lord for the sake of attaining "various lives". But to say that the "senses" have been made only for this purpose, will not be right, as the "senses" have been created to attend to so many other actions e.g. like the intellect can think or contemplate — this is also one of the purpose for creating the "senses" — The intellect gets originated through the provision of "the senses of knowledge" (Jnanendriyas) by our Lord.

The "senses" also become capable of doing various "tasks" only, due to it's association with the "mind". Thus, the Lord created the "mind". These "actions" done by the "senses" by associating itself with the "mind" leads to the life of various births and deaths! The word "Cha" (and) is used to indicate, that there are several other "purposes" for the origination of these "senses". Only through the "senses", a person is able to get the knowledge of various objects/materials and also

the origination of all the beings, including the



“enjoy” them. Only through the “senses”, a devotee can perform the worship of the Lord also. Only, again, through the senses, a person can do planning and thinking about various tasks and activities of several types. Even “liberation” (Moksha) is attained only through the actions done by these “senses”.

For the sake of “Aatma” also, the Lord has created these “senses”. Like it has been said by the Vedas, “only through one’s “mind” one should see! In this Universe, whatever is seen as the “many” – all these are one “Aatma” only and there is nothing else than the “Aatma” in this vast Universe”. (MANASAIVAANU DRASHTAVYAM). Our Lord has created the “mind”, so that the “senses” can function effectively.

The purpose for creating “vital air” (Prana) is being described. Vital air has been created to negate “imagination” (Kalpana), and “vital air” has the capacity to make “imagination” flee away! i.e. it does not allow this “imagination” to take place. It makes for the “unity” of everyone or “unites” all! In other words, the “vital air” takes everyone to their own “Aatma”. If there was no “vital air”, and there is the dissolution of the Universe (Pralaya) even at this stage, a Jeeva cannot attain the knowledge of “unity and oneness”. The vital air only makes the rise of power of action possible, and this is the “reason and cause” for all types of actions everywhere! It has been said that, “from food arises strength, and from strength the vital air arises”. It has been also said, that from vital air arises the mind, from the mind, the special knowledge (Vijnana) arises and from this Vijnana arises the “Aananda” or bliss. Thus, the vital air is the “birth place” (Yoni) of the ultimate “bliss”!



We should accept this step by step analysis. In this same way, our Lord, for the sake of use of everyone, has made these 4 factors. It is the view of Sri Sukadeva's "heart," that through the clear understanding of this creation (of the intellect, senses, mind and vital air) all doubts should be given up.

This is the same "subject" which our Sri Mahaprabhuji has described in his Nibandha. If our Lord's "creation" of this Universe and His qualities (Guna) are considered as "worldly" (Loukik), then one can understand it through "worldly" ways, and it could be easily explained in the world. But everything is "supernatural" (Aloukik) as THE ENTIRE UNIVERSE HAS BEEN MADE BY OUR LORD FROM HIMSELF ONLY I.E. FROM HIS OWN "SWAROOPA". Hence, only the Vedas can explain this "supernatural" Lord and His creation. NO ONE ELSE HAS THE CAPACITY TO EXPLAIN OR DESCRIBE THIS.

In this, the description of the "supernatural" stories/ Leelas of our Lord are described. All the actions of our Lord are "supernatural" (Aloukik). Through these "Leelas" our Lord's "fame" (Yash) also has become "supernatural". (ALOUKIKASHYAKARANATH YASOJAATAMAL-OUKIKAM). THIS "SUPER-NATURAL FAME" OF OUR LORD HAS BEEN SUNG BY THE VEDAS, IN THIS CHAPTER FROM THE VERSES 14 TO 28.

[NOTES: When the meaning of "words" are "supernatural", how can one, ever hope to understand it's true meaning and know them or have knowledge (Jnana)? This doubt is removed by giving an example — like a painter paints a "pot". At first the "pot" is contemplated in the mind and heart — then it comes out

in the word and this knowledge is transmitted into the picture. In the same way only, the “words” of the Vedas describing the action of the creation of this Universe, are in the intellect of our Lord, at the time of dissolution of this Universe. Later from this intellect of our Lord, it comes out into the “words” (the Vedas). Later whosoever is interested to “know” about the creator of this Universe, is made to know about our Lord by these Vedas!

There is also another aspect. During the “Mahaapralaya” (the great dissolution), our Lord becomes “activity-free”, as there is nothing else which would exist! At this stage, our Lord is in an “undeterminable” form (ANIRDESYA). But later, as per His desire to start again the creation, He manifests His own “power” to become “everything” in this Universe. This “own power” (SWASAKTHI) has three “forms” of (1) a determinable nature (Nirdesya) i.e. one can understand or realize the Lord. (2) with qualities (Sadharmak) and (3) of truthful forms (Sadsadroopa).

This “meaning” has been given by our Lord only — as per the next verse.

सैषा ह्युपनिषद्ब्राह्मी पूर्वेषां पूर्वजैर्धृता ।

श्रद्धया धारयेद्यस्तां क्षेमं गच्छेदकिंचनः ॥३॥

**VERSE 3 Meaning:** “These Vedas have been originated by Brahman only! Hence, the Vedas are also called as “Brāhmee”! These Vedas have been held in high esteem and adopted by the earliest of our ancestors (i.e. from time immemorial). The holy Vedas have spoken the truth of Brahman, through the “Upanishads” also! The meaning of Upanishad is the knowledge of Brahman

(Brahma-vidhya). If a person, with sincerity, follows the Upanishads, he attains a "doubt free" mind and attains our Lord." (i.e. real welfare — Kshema).

**श्रीसुबोधिनी:** इयमुपनिषत् ब्रह्मविद्याप्रतिपादिका श्रुतिः। ब्राह्मी ब्रह्मणैव प्रतिपादिता। अत्र प्रमाणं सा प्रसिद्धा। युक्तश्रायमर्थः। न ह्यन्य इममर्थं परब्रह्मणो निर्वक्तुं शक्नोति। उपनिषच्छब्देन च ब्रह्मविद्या निरूप्यते। 'उपोपसर्गः सामीप्ये तत् प्रतोचि समाप्यते। त्रिविधस्य षडर्थस्य निशब्दोऽपि विशेषणम्।' 'षट् लु विशरणगत्यवसादनेषु' इत्यनुशासनात्। जीवात्मानं परब्रह्मनयनार्थं पूर्वभावाद्दिशिर्णं कृत्वा ततः सङ्घातात्केवलमुद्धृत्य ब्रह्म प्रापयित्वा तत्रैव तमवसादयतीति। यथा सर्वोऽप्यंशः विशीर्णो भवति। यथा वा सर्वभावेन तं प्राप्नोति। यथा वा कदाचिदपि ततो न निवर्तते स निशब्दार्थः। एतादृशी ब्रह्मविद्यैव भवति। तथात्रापि सर्वानुपपत्तिपरिहारं कृत्वा वेदान् ब्रह्मप्रतिपादकान् कृत्वा ब्रह्मणि संयोज्य तत्रैव पर्यवसितान् करोतीति। इदं वाक्यं तादृशार्थप्रतिपादकत्वेनानुपपत्तिं परिहृत्य सिद्धान्तं स्थापयतीत्युपनिषत्प्रतिपादकत्वादुपनिषत्। तर्हि मदन्तःकरणस्थिता इयमनुपपत्तिः कथं गच्छतीत्या-काङ्क्षायामाह पूर्वेषां पूर्वजैर्धृतेति धारणे संमतिः। एतादृशीं श्रद्धया यो धारयेत् स त्वकिञ्चनः सन् क्षेमं गच्छेत् सर्वसन्देहनिवृत्त्या भगवन्तं प्राप्नुयात्। अतः सर्वे संदेहाः उपनिषदर्थविचारेणैव निराकर्तव्या इति सिद्धान्त उक्तः ॥३॥

स विचारो राज्ञा कर्तुमशक्य इति सर्वश्रुत्यालोडनं महतामपि दुर्घटमिति कृपया स्वयमेव पूर्वं विस्तरेण निर्णीतमिममर्थं वक्तुं प्रतिजानीते अत्र ते वर्णयिष्यामीति।

**SRI SUBODHINI:** The "Upanishad" is the "Vedas", which propound the knowledge of "Brahman". Hence, it is hailed as "Brāhmee" — i.e. these have been expounded by the highest Brahman only. The proof for this is that, it is "famous" and well known! If it was not expounded by "Brahman", it would not attain so much "fame"! Hence, it is indeed, appropriate to say, that Brahman has

originated the Upanidshads. The real reason for this is, that no one else, other than Brahman, can even attempt to give such a description of "Para Brahman" or the Supreme Brahman, i.e. no one is capable other than the "Brahman" itself!

The Upanishad has, through the medium of "sound" (Sabdam) described the knowledge of Brahman (Brahmavidhya). The preposition of "Upa" in the word "Upanishad" means, that the Upanishad will take the "Jeeva" to the "Paramaatma" (the Supreme Brahman). The words "Nishad" has three meanings: (1) Getting rid of all attachments (2) movement and (3) enable to reach a place i.e. to "finally conclude or reach the destination"! The purport of this is that, this knowledge of Brahman, with a view to take the "Jeevaatma" to "Paramaatma" (individual soul to our Lord) destroys the attitude of "Jeeva" in the "Jeevaatma" (i.e. it destroys the attitude of body etc, which is in the mind of Jeevaatma) and later lifts the "Jeevaatma" from all it's bodily and other "attachments", and makes it attain the supreme Brahman. In this way, it concludes the journey of the Jeeva by making it reach the final "destination" signifying the "end of the cycle of births and deaths". Thus, Upanishads enable a "Jeeva" to get rid of all other ideals and ideas regarding the "worldly life", and makes it reach the "Parameshwar" with full devotion and sincerity. From this destination, there is no "coming back or returning" at all. All this meaning is attributable to the syllable "Ni". This sort of "knowledge" can be only the "knowledge of Brahman" (Brahma-vidhya). In the same way, the knowledge of Brahman, which is residing in the "words" of Sri Sukadeva will dispel all blemish, undeserving nature and defects of everyone (of the king too)

and unite the "Jeevaatmas" with Brahman and merge in it! In other words, Sri Sukadeva's "words" also will give the meaning, which is the same as the Upanishads. It will establish the "Jeeva" in Brahman..Hence, as Sri Sukadeva's "words" also unite the Jeeva with Brahman, they are considered as "Brahmavidhya" only and, as such, are equivalent to the Upanishads, in value.

It is also said, in this verse, that this "knowledge" has been followed from time immemorial, from our earliest of all ancestors, and due to this, the "blemish and darkness" in us also will be destroyed through this "knowledge". Sri Sukadeva by telling like this says to king Parikshit, "You also follow this knowledge, with devotion and through this, your "ignorance" will get destroyed. This "knowledge" has been imbibed by everyone from Lord Brahma onwards. Hence you also accept and follow this. A person who imbibes this knowledge of Brahman will attain welfare, even if he does not have any other spiritual or other type of attainments! In other words, he destroys all his doubts and attains our Lord. Hence, all doubts are destroyed through the contemplation of the meaning of the Upanishadic knowledge, and a serious minded spiritual aspirant should put efforts for this "knowledge" as per the way and path specified. In this way, Sri Sukadeva spoke about the "principles".

The king was not capable of doing this "thinking", as it is difficult even for the great mahatmas to determine this "knowledge", which is the "kernel and basic substance" of all the Vedas. Hence, Sri Sukadeva, out of his grace and compassion, now says himself, the determined meaning of the Vedas, as done by Sanandan and others. Through the next verse, he assures the king the same.

अत्र ते वर्णयिष्यामि गाथां नारायणान्विताम् ।

नारदस्य च संवादमृषेर्नारायणस्य च ॥४॥

**VERSE 4 Meaning:** “With a view to make you understand this subject, I will describe the “Gatha” (hymn) related to the Lord of the Universe Sri Narayana, in which, there is a dialogue engaged between the sage Narada and the seer Sri Narayana.”

**श्रीसुबोधिनी:** गाथा पूर्ववृत्तान्तप्रतिपादिका वाक्यपरम्परा, सा श्रुतिगीतारूपा। तत्रापि प्रमाणमाह नारायणान्वितामिति। आदिनारायणेन लक्ष्मीभुजान्तरगतेन उदारगुणवारिधिना संस्थापितोदरजगता शयानेनान्विता। तत्प्रबोधनार्थमेव प्रवृत्तेति। अयमप्यर्थः कुतो ज्ञात इत्याकाङ्क्षायामाह नारदस्य च संवादमृषेर्नारायणस्यचेति। अत्र ते वर्णयिष्यामीति पूर्वगैव संबन्धः। महता कृते निर्णये निरुक्ते च सर्वेषां संदेहनिवृत्तिर्भवति। न तु येनकेनचिदुदाहृते। अत एतदर्थं संवादं च कथयिष्यामि। चकारात्तेन प्रोक्तं जनलोकसंवादं चोदाहरिष्यामीति ज्ञापितम् ॥४॥

संवादार्थं कथाप्रस्तावनामाह एकदा नारदो लोकानिति।

**SRI SUBODHINI:** “The word “Gatha” denotes the “sayings” (Padam –hymn), which has been told before and recanting them through “prose” or sentences, at a later time. This is the praise of the Vedas (and known as the Sruti Geeta also). For this, Sri Sukadeva is giving an “evidence” (proof – Pramaanam) by telling that “this is related to Sri Narayana, the Lord of the Universe. In other words, in this Gatha, there is material, which is told, only with a view to “wake up” our Lord. Like our Lord, who is asleep, within the arms of Goddess Laxmi – the Lord who is the “ocean of auspicious qualities”, and who has kept the entire Universe safely in His own stomach – the Vedas are now putting efforts to “wake Him” up. Hence, this “Gatha” has been told and is



hailed as “Sruti Geeta”. Sri Sukadeva says, that he had come to know about this, from a dialogue, which the sage Narada had with the seer Sri Narayana. “I will describe this to you. Everyone respects and approves the determined views and sayings of the noble great Mahatmas. Through this, all their “doubts” are also removed. If all these were told by ordinary persons, then the doubts will not get removed. Hence, I will tell about this “dialogue” between two great and noble persons. The syllable “Cha” (and) has been used to indicate, that this “dialogue” is as told by Sri Narayana, and which happened in “Janaloka”.

Before actually telling the “dialogue” the introduction to this story is done through the following verse.

एकदा नारदो लोकान्पर्यटन्भगवत्प्रियः ।

सनातनमृषिं द्रष्टुं ययौ नारायणश्रमम् ॥५॥

**VERSE 5 Meaning:** “At one time, sage Nārada, who was the “beloved” devotee of our Lord while He was roaming all the worlds, came to the Aashram of Sanaatana with a view to get his “Darsan”.”

**श्रीसुबोधिनी:** लोकपर्यटनेनास्याः श्रवणे अधिककारनिरूपिका शुद्धिर्भवतीति सूचितम्। एकदेति कालस्तत्र न नियामकः। नारदस्य पर्यटने हेतुमाह भगवत्प्रिय इति। क्व भगवतो माहात्म्यं ज्ञातं भवति क्व भगवानिति प्रियान्वेषणार्थं परिभ्रमतीत्यर्थः। एवमेव च परिभ्रमणं कर्तव्यं यथा कौण्डिन्येन कृतम्। ततो भगवद्रूपं भगवत्प्रतिपादकं च नारायणमृषिं बदरीनाथं द्रष्टुं नारायणाश्रमं ययौ बदरीस्थाने समागतः ॥५॥

स्थानस्याप्युत्कर्षमाह यो वै भारतवर्षेऽस्मिन्निति।

**SRI SUBODHINI:** Why does Nārada always roam and travel around? By “traveling”, a devotee attains the deserving nature (authority) to do the spiritual practice



of “hearing” (Sravanam) of our Lord’s virtues and Leelas. This travel enables a devotee to get rid of the “blemish”, which stands in the way of proper “hearing”, and thus the devotee gets purified. “At one time” (Yekada) – these words indicate that, for the description of this “subject”, the factor of “time” (Kaala) will not put any obstruction.

There was also another reason for Nārada’s travel. That is, HE IS BELOVED OF OUR LORD I.E. HE NEVER LOVED ANYONE OR ANYTHING ELSE THAN OUR LORD. By travelling, he gathered the knowledge of our Lord’s glory and greatness (Mahaatmya Jnanam). He was also eager to get the “Darsan” of our Lord. Hence, as though he was searching for our Lord, he was seen travelling all the time! One should travel in such a way, as was done by sage Kaudinya. Later, Nārada, who was capable of making others realize our Lord’s divine nature and form, and who always sang the Gunas and Leelas of our Lord, went to Narayanaashram to have the Darsan of our Lord Badrinath.

The glory of this place is being told through the next verse.

यो वै भारतवर्षेऽस्मिन्क्षेमाय स्वस्तये नृणाम् ।

धर्मज्ञानशमोपेतमाकल्पादास्थितस्तपः ॥६॥

**VERSE 6 Meaning:** “The sage Sri Narayana, for the sake of auspicious welfare and prosperity of the people living in this Bharata Varsha (territory) and the whole Universe, from the very start of the aeon (Kalpa) is doing His penance based on Dharma, Jnana (knowledge) and self-control (Sama).”

**श्रीसुबोधिनी:** अस्मिन् भारते कर्मभूमौ एकेनापि तादृशं कर्म क्रियते येन जगदेव प्रलयं याति। अतस्तस्य रक्षा दुर्लभेति स्वयं तत् क्षेमाय उत्तरोत्तरकल्याणसिद्धये च सर्वेषामेव नृणां आकल्पात् कल्पप्रभृति तप आस्थितः ॥६॥

तत्रापि तपः कुर्वाणं कार्यान्तरव्यग्रं एकान्तस्थितं प्रष्टुमशक्त इति सुगमावस्था निरूपयति तत्रोपविष्टमृषिभिरिति।

**SRI SUBODHINI:** This “Bharata” territory is the place for doing “action” (Karma). Even if one “person” does such an “action”, which will land the entire Universe in the danger of dissolution, knowing, that ordinary human beings will find it difficult to save this Universe from this dissolution, with a view to save this Universe, and for it’s continued prosperity and welfare, the sage Sri Narayana began to do penance, from the beginning of the aeon (Kalpa), which is based on Dharma, Jnana and “Sama” (self control).

At this glorious place, as the sage Narayana was busy with some other work and staying alone, Nārada found it difficult to ask Him. Hence, when the sage Sri Narayana was in a more comfortable way, Nārada came there to ask Him!

**तत्रोपविष्टमृषिभिः कलापग्रामवासिभिः ।**

**परीतं प्रणतोऽपृच्छदिदमेव कुरुद्वह ॥७॥**

**VERSE 7 Meaning:** “Oh, scion of the Kuru clan! Nārada, after prostrating to the sage Sri Narayana, who was surrounded by the seers and sages, adept in every type of knowledge, asked this question only.”

**श्रीसुबोधिनी:** उपविष्टत्वादवैयग्र्यं कलापग्रामः सर्वविद्यातिथानभूतः कलाः पातीति ग्रामस्तेषामपि समूहरूपः सर्व एव कलापा इति। तैर्वेष्टित इति बहिःसत्त्वावस्था प्रतिपादिता। ततः स्वयं प्रणतः सन्नपृच्छत्। इदमेव

यत्त्वया पृष्टम्। कुरुद्वहेति विश्वासार्थं माहात्म्यम् ॥७॥

**SRI SUBODHINI:** There was peace all around, as the sage Sri Narayana was in a relaxed and comfortable way. The sage Sri Narayana is referred to here as being “surrounded by those sages, who were the “treasure house” of each and every type of knowledge” (i.e. they were the “protectors” of all types of arts and sciences). The entire atmosphere was “harmonious” (Saatwik). Later sage Nārada came there, and prostrated himself, and asked the same question which “you had asked through the first verse”. That king Parikshit should get “faith” in this story, for which, Sri Sukadeva has addressed him as “Oh, scion of the Kuru clan”! The king’s glorious lineage and greatness have been also told, with a view to instill faith in him.

तस्मै ह्यवोचद्भगवानृषीणां शृण्वतामिदम् ।

यो ब्रह्मवादः पूर्वेषां जनलोकनिवासिनाम् ॥८॥

**VERSE 8 Meaning:** “When all the other sages were listening, our Lord Sri Narayana now, told sage Nārada, the “Brahmavaada” (the philosophy of Brahman), which was already told to the people of Janaloka.”

श्रीसुबोधिनी: अत एव तस्मै नारायणो वृत्तान्तमवोचत्। ऋषीणां शृण्वतामिति अतिप्राकट्यात् निःसन्दिग्धता निरूपिता। तस्मा अपि भगवानिदमेव पूर्वं निरूपितवान् ॥८॥

ततः संक्षिप्तत्वात् यदा नारदस्यापि सन्देहो न गतः तदा नारायणः पुरावृत्तमाह स्वायम्भुवेति।

**SRI SUBODHINI:** Our Lord Sri Narayana now told Nārada this information. Whatever our Lord Sri Narayana told Nārada was being heard by all the other sages also. By telling like this, in the open, our Lord desired to

convey that "whatever I am going to tell, there is no doubt of any nature at all. If there was any doubt, then this subject would not be told, so openly, when everyone else is present. This "Brahmavaada" was told to the people of Janaloka". This "instruction" was told to Nārada in a summarized way. But Nārada could not understand this fully and, hence, he still had doubts! Hence, the Lord, now spoke about the same "Brahmavaada" in a more clear, open and detailed way, so that the same can be clearly and fully understood.

श्रीभगवानुवाच-

स्वायम्भुव ब्रह्मसत्रं जनलोकेऽभवत्पुरा ।

तत्रस्थानां मानसानां मुनीनामूर्ध्वरेतसाम् ॥९॥

**VERSE 9 Meaning:** "Our Lord Sri Narayana said, "Oh, son of Lord Brahma! (Swayambhuva). There was a great Yagna known as "Brahma Satra" performed in Janaloka. In this Janaloka, there lived sages, who were born of "mind", and were celibates and who performed this "sacrifice" (Satram)."

श्रीसुबोधिनी: पूर्वं जनलोके ब्रह्मसत्रमासीत्। यथा कर्मसत्रं सप्तदशावरास्तुल्यफलास्तुल्यसाधनाश्च अहमहमिकया प्रधानगुणाभावमाश्रित्य कर्म कुर्वन्ति, एवं निःसन्दिग्धब्रह्मज्ञानार्थं सर्व एव निर्णयार्थं प्रवृत्ताः तेषां विचारो ब्रह्मसूत्रम्। तज्जनलोके आसीत्। महःपर्यन्तं कर्मफलमेवेति शुद्धब्रह्मविचारो न भवतीति जनलोकग्रहणम्। स्वायम्भुवेति संबोधनं विश्वासायम्। न स्थानोत्कर्षमात्रेण विचारः समीचीनो भवतीति विचारकाणां जन्मकर्माद्युत्कर्षमाह तत्रस्थानामिति, तत्रैव तिष्ठन्तीति कर्मसंबन्धितोषा-भावस्तेषामुक्तः। मानसानामिति ब्रह्मणो मनसा उत्पन्नानां सनकादीनाम्। अनेन जन्मोत्कर्षः सूचितः। तेषां कर्माह मुनीनामिति मननशीलानाम्। ऊर्ध्वरेतसामिति ब्रह्मविद्याया अधिकारः ॥९॥

नन्वहं कथमिममर्थं न ज्ञातवान् तत्राह श्वेतद्वीपं गतवतीति।

**SRI SUBODHINI:** In the Janaloka, “the sacrifice of Brahman” took place, When Brahmins, desirous of the same “results”, having got equipped with the same materials/instruments, perform these “Yagnas”, which is based on the qualities of the human mind (i.e. Satwik, Rajasik etc.) – this sacrifice is called as “Karmasatram” (action oriented sacrifice). Likewise, where the “sacrifice” is held with a view to attain the highest “Jnana”, without any doubt, and everyone is deeply committed to attain only the highest “Jnana” (knowledge), the same is called as “Brahma Satram” or “sacrifice of Brahman”. This sort of sacrifice happened in Janaloka, as up to Maharloka, life is controlled by the results of one’s actions only (Karmaphalam). Hence, contemplation on the pure Supreme Brahman is not possible there. Hence, for the performance of the “Brahman” sacrifice Janaloka was the best choice, liked by all. “Oh, son of Lord Brahma! (Swayambhuva) – by addressing Nārada in this way, our Lord told Nārada “please keep faith on this subject”. Just by the “importance” of the place, “contemplation” cannot yield “beautiful and wholesome” results. But there should be glory and greatness in those, who do the “contemplation”. Hence, the glory of those, by their “birth” and “actions”, (i.e. those who do the “contemplation”) is being told here. (1) There was no blemish related to “actions” (Karma) in these great people of Janaloka, as in this “world”, all those, who live here are not affected by the “blemish” of Karma – actions! (2) Through “birth” also, the people, who live in this Janaloka are great, as all these sages are born out of the “mind” of Lord Brahma. Hence, all these sages are of greater glory than the “Sanaka” brothers. Their “Karma” (action) also

is more glorious — as these sages always contemplate on “Brahman”.

It is necessary to “deserve” or have “authority” to contemplate on the knowledge of Brahman (Brahmavidhya). If this “deserving” nature is absent, then, the contemplation on Brahman will be “fruitless” and will entail a “fall”. These sages had the “authority” also, as all these were “OORDHWARETAA” — i.e. they were all “celibates” of the highest order. THE PURPORT IS, THAT ONLY THOSE PERSONS, WHO ARE FREE FROM MATERIAL PLEASURES AND ATTACHMENT, ARE DESERVING TO DO THIS CONTEMPLATION ON BRAHMAN!

If Nārada were to say, “How come, I could not understand this meaning before? This is answered through the next verse.

श्वेतद्वीपं गतवति त्वयि द्रष्टुं तदीश्वरम् ।

ब्रह्मवादः सुसंवृत्तः श्रुतयो यत्र शेरते ।

तत्र हायमभूत्प्रश्नस्त्वं मां यं परिपृच्छसि ॥१०॥

**VERSE 10 Meaning:** “You had gone to the Swetadweepa (white island) for the sake of attaining “Darsan” of Lord Aniruddha! At that time, where the Vedas stay and sleep, there, in a very proper way, Brahmavaada was taking place. The question, which you have now asked me, (the same question) was asked there also.”

**श्रीसुबोधिनी:** क्षीरोदस्थानं भगवतोऽनिरुद्धस्य क्रीडासाधनम्। तत्र श्वेतद्वीपपतिं द्रष्टुं त्वयि गते ब्रह्मवादः सुसंवृत्त इति सम्बन्धः। अनेन सर्वे स्वस्वस्थाने यदा स्थिताः तदा ब्रह्मवादोऽजायत इत्यपि सूचितम्। पूर्वलोकानां स्थितत्वात् कर्मिणः सुखिनः। भक्ता अपि भगवद्दर्शनं कुर्वाणाः यदा सुखिनः



तदा ब्रह्मवादः सुसंवृत्तः ब्रह्मनिरूपणार्थं वादो वीतरागा कथा यत्र तादृशो विचारः सम्यङ्निष्पन्न इत्यर्थः। ननु तदपि स्थानं स्थानान्तरतुल्यमिति कथं तत्र निर्णय इति चेत् तत्राह श्रुतयो यत्र शेरत इति। श्रुतयः सर्वत्र भ्रमणं कृत्वा शयनार्थं तत्र गच्छन्ति। अतस्तासामपि विश्रामस्थानमिति तत्र स्थिताः श्रुतयः स्वाभिप्रायं निवदेयन्तीति श्रुत्यभिमानिनीनां देवतानां मूर्तिधराणां श्रुतीनां वा विचारे वाक्यं संवादीति तत्रत्यो निर्णयः अबाधितः। ननु तत्रत्यानां श्रुत्यभिप्रायपरिज्ञानान्निःसन्देहानां विचार एव कथं घटत इति चेत् तत्राह तत्र हायमभूत्प्रश्न इति। तत्रेव ह निश्चयेन अयं प्रश्नोऽभूत् तत्राप्ययं विचारः अपेक्षित इति विचारस्योत्तमत्वमुक्तम्। यन्मां त्वं परिपृच्छसि 'कथं चरन्ति श्रुतयः' इति। अत एव प्रश्नो न निरूपितः ॥१०॥

ननु प्रश्ने अज्ञोधिकारी उत्तरे च सर्वज्ञ इति कथं तत्र संवाद इति चेत् तत्राह तुल्यश्रुततपःशीला इति।

**SRI SUBODHINI:** The "white island" is also called as "Kshiroda" — as there is an "ocean of milk". This place is the "playing (relaxing) place of our Lord Aniruddha or His abode! "When you had gone to this ocean of milk, for getting the "Darsan" of Lord Aniruddha, at that time, a very detailed and good dialogue took place on the subject of "Brahman" (the ultimate truth) in Janaloka".

The persons who do "actions" live from this earth onwards, upwards, up to "Maharloka". They are all happy, as they are protected by Sri Narayana. All the devotees also were very happy, as they enjoyed the "Darsan". The remaining "Jnanis" (men of knowledge) were not happy at all; as they had not realized, fully, the total divine nature of our Lord (Brahman). Hence, with a view to realize and determine the true nature of "Brahman", a dialogue took place there. The dialogue was conducted by these Mahatmaas, who had no "attach-



ment” of any kind. In this way, a very detailed dialogue took place, and how was it possible to get a final “determination” there? Because of the glory of this place i.e. here the Vedas themselves, after going round the entire Universe, come here to take rest and establish themselves. Hence, this Janaloka is their “resting place”. The Vedas, being present here only, expressed their opinion.

When a “doubtless determined” view is expressed by the presiding deities of these Vedas or the Vedas themselves having taken different “forms”, speak about this, then only this “determined” view and idea becomes “truthful”. When the persons, who lived in this world had no “doubt” at all (i.e. those persons, who knew the views of the Vedas) then, there was no “reason” at all to think further about it. But, it is said, that, here also, in the Janaloka, the same question, which you have now asked me, arose. As the “question” had been asked, it became necessary to deliberate on this “subject” (of the actual nature of “Brahman”) and this “route of the “dialogue” was considered as the best way!” I am not telling the question again, as you have already spoken about this”.

He, who is ignorant, will be the person, who will ask question, as he is entitled to ask this question. The answer is given usually by the deserving and “omni-scient” persons. When this is the actual situation, how come a dialogue and discussion took place there? This doubt is removed, through the next verse.

तुल्यश्रुततपः शीलास्तुल्यस्वीयारिमध्यमाः ।

अपि चक्रुः प्रवचनमेकं शुश्रूषवोऽपरे ॥११॥

**VERSE 11 Meaning:** "Though, they were all same and equal in the study of the scriptures, penance and their attitudes (natures) were also same, in their intellect, in their behavior to friends, foes and others, even then, they made one among themselves as the "giver of answers" (Vaktha = speaker) and all others became eager listeners (Srota)."

**श्रीसुबोधिनी:** तुल्यमेव श्रुतं अध्ययनं तपः शीलं च येषाम्। त्रयं समानमहृष्टजनकम्। एकतराभावेऽपि। शिष्टमप्रयोजकं स्यात्। तुल्यस्वीयारिमध्यमा इति। अन्तःकरणशुद्धिर्ब्रह्मज्ञानौपयिकी। एव दृष्टादृष्टप्रकारेण येऽधिकारिणः तेषां मध्ये एकं प्रवचनकर्तारं चक्रुः। प्रकर्षेण वचनं सिद्धान्त निरूपणरूपं वचनं यस्येति। अपरे च शुश्रूषवो जाताः। 'आवृत्तिरसकृदुपदेशात्' इति न्यायेन ब्रह्मविचारवृत्तिं कुर्वन्तो जाता इत्यर्थः। ॥११॥

तत्र सनन्दनो वक्ता सनकादयः श्रोतार इति। सनन्दन आह। संदिग्धार्थनिर्णयार्थं श्रुतीनां वचनानि। तत्तस्य च प्रसङ्गार्थं स्वयमाह द्वाभ्याम्। वेदवाक्यैरेव वेदार्थनिर्णय इति मतम्। संदिग्धेषु वाक्यशेषादिति न्यायात् सर्वेषु वेदेषु तत्त्वनिरूपणप्रकारेणाष्टाविंशतिधा भिन्नेषु तत्त्वसंदेहनिवृत्त्यर्थं वाक्यशेषरूपाः एतेष्टाविंशतिश्लोकाः। तेषां प्रकरणं नास्तीति तत्त्वप्रकरणेषु न पठिता इति अनारभ्याधीतानामपि निर्णायकत्वात् सर्वतत्त्वरूपे भगवति शयाने शुद्धरूपेणास्फुरणदशायां मुख्यस्फुरणार्थं तत्त्वभेदनिर्णयान्वदन्तः प्रकृते तात्पर्यरहिता बोधनमेव तात्पर्यविषयं ज्ञातवन्तः। नटा इव रसाभिनयेन अर्थनिरूपकौ शब्दार्थरूपौ वेदभगवन्तौ यथोचतुः तन्निरूपयितुं तादृशीमवस्थां निरूपयति।

नाप्येतावता सर्ववेदसन्देहनिवृत्तिः किन्तु केषांचिदेव परार्थं प्रवृत्तानां वेदानां बोधकमेतदिति ज्ञापनार्थं वेदानां वैतालिकत्वं भगवतो राजत्वं च दृष्टान्तेन निरूप्यते। तेन निर्णायिका अपि अदूरविप्रकर्षेणैव स्वप्रकरणसन्देहं वारयन्ति न तु भगवन्तं दृष्ट्वेति सूचितम्। वेदतत्त्वानां निवृत्तिरूपत्वं वक्तुं भगवतः पूर्वावस्था निरूप्यते स्वसृष्टिमिदमापीयेति।

**SRI SUBODHINI:** These persons here had the "same" nature in them as regards their scriptural studies, penance and their character. In this, all of them were equal to each other, with "identical virtues and qualities". Even if one of these three "virtues" is absent, then, the other two virtues will not be fruitful i.e. it will not enable them to get the beneficial "unseen" (fate). In fact, the purport of explaining this is, that, all of them had the same "attitude" to friends, foes and those in the "middle" (others). In this way, they had become of "pure" inner minds, due to these three qualities. They had all become now entitled to attain the highest "Jnana" (knowledge).

They made one among themselves as the "speaker" (Vaktha), and all others opted to listen! As per the "Brahmasutra", which specifies constant contemplation repeatedly on "Brahman", these Mahatmaas also, thinking about the ultimate "Brahman", attained the "knowledge" (Jnana) having destroyed all their doubts.

There, the great Mahaatma Sanandana became the "speaker", and the other "Sanakadi" brothers became the "listeners". Sanandana began to recant the sayings of the Vedas, wherever there was a "doubt" in the "interpretation and meaning". Now Sri Sukadeva is recanting the verses, which were spoken, at this juncture, by Sanandana - as per the following.

It is a cardinal and important principle, that only through the "sayings" of the Veda, the true meaning of "Vedic sayings" should be given or determined.

Wherever, there is a "doubt" in the "sayings" of the Vedas, it's final "determined explanation and meaning" has to be done only through "other" Vedic

sayings. As per this rule, like the 28 primordial “principles” (Tatwam) are treated as different from each other, their “determination” also is done in 28 different ways! In the same way, here also, with a view to interpret the meaning in 28 ways, the “Vedas” say here 28 verses, with a view to establish the “philosophy”, which would remove all types of “doubts”.

This “Sruti Geeta” (Veda Sthuti) verses are not seen in their respective vedic “chapters” (divisions of the Vedas — Prakaran). But if these “sayings” are studied with devotion, a person will be able to understand it’s purport and these also will constitute the “determining sayings”. When our Lord, who is of the “form” of all the primordial principles of creation is “asleep”, (in His Yoganidra), then, at this time, these “principles”, being merged fully in our Lord, do not become manifested, as the “causative factors”. Hence, with a view to inspire “creatorship” in the most important “quality”, (of our Lord) a description of the differences in the “primordial principles” is done. Even though, the Vedas are ignorant by themselves of the purport and value of these principles, they had the desire, that the Lord should “wake up” and bring into play His own most important quality of “creatorship” into “action” — like an “actor” having put on the dress, which would manifest the “bliss” (Rasa), acts with great devotion, with a view to please the king and the other onlookers! In this way, the “actor” gets fully interested and inspired to do this task of “acting” in a most efficient way! Likewise, these “vedas” also, with a view to describe our Lord, who is of the “sound” form of the Vedas and it’s “meaning” (i.e. of the Vedas) have “praised” our Lord—Sanandana has described this “status and situation” of our Lord, in the

12<sup>th</sup> and 13<sup>th</sup> verses (given below). Even, with all this, all the doubts on the “Vedas” do not get solved. But with a view to make everyone understand, for which purpose only, the Vedas are now compared to the court poets and singers, who sing the “praise” of the kings, and our Lord is compared to the “king” himself! This is indicating, that the “persons” who “determine” the full meaning of “Brahman” are situated either nearby or far away. They do not get this “determined” meaning (i.e. removal of doubts) through the actual “Darsan” of the Lord! The principles governing the Vedas are based on “liberation” (Moksha) and with a view to tell this, Sanandana, through the next verse, describes the “state” of our Lord, before the “creation”.

सनन्दन उवाच—

स्वसृष्टमिदमापीय शयानं सह शक्तिभिः ।

तदन्ते बोधयांचक्रुस्तल्लिङ्गैः श्रुतयः परम् ॥१२॥

**VERSE 12 Meaning:** “Sage Sanandana said, “Our Lord “drank” this Universe, created by Him, fully and began to sleep, along with His powers. At the end of “Pralaya” (dissolution of the Universe) the Vedas began to “wake up the Lord”, through His own symbols (the 28 primordial principles).”

श्रीसुबोधिनीः सृष्टेरनादित्वं वक्तुं स्वसृष्टमिति। इदं जगत् परिदृश्यमानं तस्य सर्वतः पानं पूर्वसृष्टान् सर्वान्मुक्तान् विधायग्रे स्वस्य कर्तव्याभावमिव ज्ञापयन् शयान एव भगवान् स्थितः, ततो वेदाः सृष्टौ तत्त्वभेदं विस्मृत्य तिष्ठन्तीति सदुक्तिभिः निःसन्देहप्रतिपादकैर्बोधयन्त इव जाताः। ननु कालात्मिकैव शक्तिः प्रबोधिका वर्तते किं वेदैरिति चेत् तत्राह शक्तिभिः सहेति। ततस्तदन्ते शयनान्ते प्रबोधसमये, अन्यथा बोधनमपराधयेति। तत्तल्लिङ्गैः तत्त्वान्येव भगवतो लिङ्गानि तानि वीर्यापरनामानि भगवन्तं लीनमर्थं गमयन्तीति

तैरेव बोधयांचक्रुः। यत एताः श्रुतयः श्रवणमात्ररूपाः, न तु प्रत्यक्षदर्शिन्यः। तत्रापि न साक्षाद्बोधनं किन्तु बोधकमेवोपस्थापयति ॥१२॥

एतासां श्रुतीनां पुनः स्वतन्त्रतयान्यार्थप्रतिपादकत्वे एतद्विचारोऽपि कर्तव्यो भवेदिति नैषां प्रकरणरूपेण बोधनमिति ज्ञापयितुं दृष्टान्तमाह यथा शयानमिति।

**SRI SUBODHINI:** The word “SWASRUSHTA” indicates the “Universe which has been made by our Lord only”. This also indicates, as per our Sri Mahaprabhuji that this “creation” is without a “beginning” (Anaadi). The Lord had “liberated” everyone, to whom He had given “birth to”, and got them merged into Himself. Through this, He knew, that He had no more “duty” to perform. To indicate this factor only, it is said here, that our Lord had, it appears, gone to “sleep”. Later, the Lord had also forgot all the differences and divisions of the “principles” in this creation. Understanding (wrongly) like this, the Vedas, it appears, are “waking up” the Lord with truthful ideas, with a view to remove His doubts caused by this “forgetting”! Our Lord can be woken up, only through His own power of “time” (Kaala), and the Vedas have no purpose or reason to wake up our Lord. Answering this, it is said, that our Lord at that time, was sleeping along with all His “powers” including His power of “time” (Kaala). Hence this power of “time” (Kaala) also cannot function on it’s own. [It is said that during “Pralaya” (dissolution) Goddess Laxmi had embraced our Lord through Her hands, and the power of “time” (Kaala) had no strength, to wake up our Lord.]

Hence, when the “time” for waking up the Lord had come, then the “Vedas” began to wake Him up. If the “time” was not “ripe” for His “waking up” then, the Vedas would have committed an “offence”. The Vedas,



wake up our Lord, through the 28 primordial “symbols” (principles) of our Lord. The one NAME GIVEN TO THESE 28 PRIMORDIAL PRINCIPLES IS “VEERYA” (valour of our Lord — one of His 6 qualities). These Vedas are of the form of being “heard” only (i.e. sounds). Hence, only by making the Lord “hear” them, they are in a position to wake Him up. They can never get the actual “Darsan” of our Lord, as they are not the servants of our Lord, who are authorized to do His service. In this way, they cannot actually “wake up” our Lord, as they are capable of only inspiring the quality of our Lord viz. “Veeryam” (valour) i.e. through the 28 primordial principles (i.e. through them).

If these Vedas, are capable of giving “meaning” in an independent way, then, they could be thought of (i.e. considered). But as these Vedas are incapable of waking up the Lord by themselves, through the next verse, an example is given, to explain their “actual” role.

यथा शयानं सम्राजं बन्दिनस्तत्पराक्रमैः ।

प्रत्यूषेऽभ्येत्य सुश्लोकैर्बोधयन्त्यनुजीविनः ॥१३॥

**VERSE 13 Meaning:** “Like the sleeping emperor, in the early hours of the dawn, is woken up, by the court singers, living upon His mercy, through the singing of the famous and glorious exploits of the emperor, in the same way, these Vedas also began to wake up our Lord.”

**श्रीसुबोधिनी:** तेषामनुवादकत्वात् न स्वातन्त्र्येण प्रतिपादकत्वम्। तथैताः श्रुतयो भगवन्तमेव तत्कृतान् पराक्रमान् श्रावयन्ति। तत्र हेतुमाह बन्दिन इति। प्रबोधनाधिकारिणस्ते विद्योपजीविनश्च। तत्त्वविद्या उपजीव्यैव अधिक फलनिर्णयार्थं प्रवृत्ता। प्रबुद्धो भगवान् कदाचित्साक्षात्कृतो भवेत् कदाचित्स्वानन्दं वा प्रयच्छेदिति तासामप्यभिलाषा। ताः पूर्ववृत्तान्तमेव जानन्ति नाग्रिमवृत्तान्तमिति ज्ञापयितुं त्रिंशन्मुहूर्ते अहोरात्रे मुहूर्तद्वयात्पूर्वमेव समागताः तावदेव बोधयन्ति।



यतस्ते अनुजीविनः सेवकाः तदप्रबोधे तासां स्वरूपनाश एव स्यादिति सूचितम्। श्रुतयश्च प्रथमनिःश्वासोद्गता इति केचित्। न दृष्टान्तादिना विरुध्यते परं ताः पृथगेव तिष्ठन्ति दृष्टान्तानुरोधेन निरूप्यते ॥१३॥

एवं प्रसङ्गमुक्त्वा वाक्शेषरूपेषु प्रथमं प्रकृतिप्रतिपादिकाः श्रुतयः किं स्वतन्त्रतया प्रकृतिं प्रतिपादयन्ति तथा सति शक्तेर्देवताया वा प्राधान्यं स्यात्। आहोस्विद्भगवद्रूपां भगवत्त्वेन निरूपयन्ति, आहोस्विज्जीवधर्मरूपेयं प्रकृतिरिति तेषामेव प्रयत्नेन स्वरूपज्ञानेन वा निवर्तनीयेति निरूपयन्ति, आहोस्विन्निःस्वभावा शशविषाणवत् प्रतिभासत इति, आहोस्विदन्तरङ्गा इयं भगवच्छक्तिर्लक्ष्मीरूपा सत्या, अतस्तस्यामेव स्थितिर्युक्तेति प्रपञ्चनिःप्रपञ्चयोस्तुल्यतया प्रतिपादयन्ति। एवमनेकविधसन्देहोत्पत्तौ प्रकृतिप्रतिपादिकानां श्रुतीनां निर्णयार्थमाह जय जयेति।

**SRI SUBODHINI:** As these court singers were only singing what has already happened; hence they are not able to independently sing something new! In the same way, the Vedas also sing only those "Leelas of glory and valour", which our Lord had done by Himself. The reason for this is that, these court singers are dependent on their "knowledge" and mercy of the king, for their daily "livelihood". In the same way, these Vedas are also dependent only on the "knowledge of the principles" for the sake of getting the "result" (viz. waking up the Lord). Hence the Vedas are based on this "knowledge of the principles" (Tatwavidhya).

Like the court singers have the ardent desire that the emperor will become happy, and will also given them "rewards", through which, they will lead their lives, happily, in the same way, the Vedas also have a "desire" that our Lord, on waking up, may even grant them "actual Darsan", and sometimes bless them with His own bliss too (Aananda).

These Vedas are aware of only the "past" valourous actions (Leelas) of our Lord. They are not aware of the "Leelas" to come (i.e. to be enacted by our Lord). With a view to make us realize this, it is said, that a day/night "combine" consists of "30 Muhurtās"; and when in the early morning, (dawn) for the day to break out only 2 "Muhurtas" remain, then the Vedas begin to wake-up the Lord, as the Vedas are our Lord's servant-maids. If they do not wake up our Lord, through this service, they themselves would get destroyed. This is what is indicated. Some say, that the Vedas have got originated from the "first breath" of our Lord. This example is not opposing to the one given here, as per the tenets of philosophy. But we have to remember, that the purpose of this example is to emphasize the fact, that these Vedas remain "separate" from our Lord, now!

In this way, after explaining the "context", the "primordial nature" (Prakruti) is being explained by the Vedas. The way of this description is also explained — such as" (1) Is this "Prakruti" independent? If it is so, then the importance of "power" and "celestial deities" will be there.

(2) Or is this "Prakruti" of the "form" of our Lord only. Through this, the nature of "Prakruti" has been explained as being "belonging" to our Lord i.e. it is not independent.

(3) Or is this "Prakruti" a quality of the Jeevas? Hence, only through the efforts of the "Jeeva" or through the "Jeeva's realization of it's "divinity" (Swaroop Jnana), this redemption from "Prakruti" can be attained.

(4) Or like "the horn of the hare" it has no "existence" at all. It is only "seemingly real" (looks like).

(5) Or “Prakruti” is the “innate” and inherent power of our Lord. Being of the form of Goddess Laxmi, she is “real”. Hence, it is but right and necessary, that Goddess Laxmi is always established in our Lord only. Due to this, at the time of creation or at the time of the existence of this Universe (i.e. after creation), Goddess Laxmi also is fully established, like our Lord, as “Prakruti” (primordial nature). In this way, as there are many “doubts”, through the next verse, the Vedas speak about the nature and form of “Prakruti”.

श्रुतय ऊचुः—

जय जय जह्यजामजित दोषगृभीतगुणां

त्वमसि यदात्मना समवरुद्धसमस्तभगः ।

अगजगदोकसामखिलशक्त्यवबोधक ते

क्वचिदजयात्मना च चरतोऽनुचरेन्निगमः ॥१४॥

**VERSE 14 Meaning:** “The Vedas said, “Oh Lord! victory to thee! Victory to thee! Oh unconquerable Lord! (Ajita). You have adopted the qualities of Satwa (harmony) and others, which cause the “blemish”, in both animate and inanimate persons/objects. Oh Lord! kindly give up this type of sleep! You, Oh Lord! are capable of, by Yourself of holding back all your powers like opulence (Aishwaryam) and others! You are the Lord, who inspires the various powers, which we see in both animate and inanimate beings! You always play with your own divine nature only! Hence, all the Vedas serve You at all times! Sometimes, You play with “Prakruti” also! (for the sake of creation). (“AJA” also means Yoganidra — our Lord’s “sleep”).”

श्रीसुबोधिनी: यथा ‘शर्करा अक्ता उपदध्यात्’ ‘तेजो घृतम्’ इति

घृतपदश्रवणेनैव तैलमधुक्षीरादिनिवृत्तिः, एवं भगवत्समीपे मायास्वरूपगुणप्रति-  
पादनश्रवणेनैव सन्देहो निवृत्त इति न पुनस्तत्तत्पक्षनिराकरणार्थं युक्तयो  
क्तव्याः। तथाप्युच्यन्ते। तत्र आदौ प्रकृतिनिराकरणार्थं भगवतः स्वरूपेण  
स्थितिं प्रार्थयन्ते। जय जय सर्वोत्कर्षेण वर्तस्वेति वीप्सया सर्वदा  
सर्वोत्कर्षप्रार्थना, अन्यथा अस्मांस्तत्संबन्धिनो हन्युः। अन्यदपि प्रार्थयन्ते  
**जह्यजामिति** निद्रां त्यज। ततस्तां मूलतो नाशय येन सम्यक् प्रबोधो भवतीति  
भावः। ननु तयैवाहं एतावत्कालं वशे नीतः कथं हन्तुं शक्येति चेत् तत्राहुः  
हे **अजितेति**। त्वं न केनापि जितः। योगनिद्रा त्वया लीलयैव गृहीता, न तु  
जीव इव निद्रया अभिभूतः। भगवन्निद्रा माया सैव प्रकृतिरिति स्वरूपत्रयं  
एकमेव। अत एव मार्कण्डेयपुराणे ब्रह्मणा योगनिद्रा स्तुता। अनेन तस्या  
जगत्कर्तृत्वं सुतरामेव निवारितम्। स्वप्नसृष्टिः परं तया सृज्यते न तु सत्या  
अग्रे सत्यसृष्टेः उत्पत्तिप्रकारं वक्ष्यति। नन्वेषा कथं हन्तव्या यतो गुणवती  
सुषुप्तौ परमानन्दलक्षणं गुणं प्रयच्छतीति चेत् तत्राह **दोषगृभीतगुणामिति**,  
दोषार्थमेव स्वरूपाज्ञानार्थमेव गृहीता गुणा यया। इयमेव स्वशक्तिद्वारा जीवान्  
व्यामोहयति। तेषामपि निद्रालस्यादिरूपेण व्यामोहिका वर्तते। तत आह  
**अगजगदोकसामिति** स्थावरजङ्गमदेहस्थितानां जीवानामर्थे जीवानां संबन्धिनीं  
वा। ननु ममाप्येषा सुखदायिनी अतस्तिष्ठत्विति चेत् तत्राहुः **त्वमसीति**।  
यद्यस्मात्कारणात् त्वमात्मनैव **समवरुद्धसमस्तभगोऽसि**। स एव  
क्षुद्रादिसुखमपेक्षते निद्रालस्यप्रमादोत्थं यस्य स्वरूपानन्दः सात्त्विकानन्दो न  
संभवति। बोधकत्वं तु तस्या निवर्तितमेव **अजितेति** पदेन। इष्टसाधकत्वं तु  
निराक्रियते। त्वमात्मनैव तदपेक्षाव्यतिरेकेणैव सम्यगवरुद्धाः। **समस्तभगाः**  
अणिमादिसुखानि स्वरूपानन्दाश्च यस्य। अत एव तदपेक्षा केत्यर्थः। ननु  
सेवार्थं जीवा अपेक्षयन्ते तेषां चेन्द्रियवर्गः प्राकृतो भवति तत्प्रकृतिविनाशे  
सर्वमेव विनश्येतेति बाधकमिति चेत् तत्राह **अगजगदोकसामिति**  
स्थावरजङ्गमानामखिलेन्द्रियाणां **शक्त्यवबोधकस्त्वमेव**, न प्रकृतिरिति। किञ्च।  
सुतरां ये ते स्थावरजङ्गमास्त्वदीयाः तेषां त्वमेवोद्बोधकः। प्राकृतानां तु  
विचारोऽप्यस्ताननु प्रकृतेर्नाशे तत्पुरःसरतया वेदा मदबोधने प्रवृत्ताः कथं  
प्रवर्तिष्यन्त इति चेत्, तत्राह **क्वचिदिति**। **निगमो** वेदः त्वामनुचरेदेव।

क्वचिदेवाजया चरतः, सर्वदा आत्मनैव चरतः। चकारादजया चरणदशायामपि आत्मनैव चरसीति सूचितम्। अत एतदर्थमपि अजा न संरक्ष्या। निगम इत्येकवचनात् कश्चिदेव वेदः अजासंबन्धपुरः सरं बोधयति, तत्रापि स्वरूपस्थितस्यैव। नन्वेतादृशमेव वेदो बोधयतीति कुतो नोच्यते। मैवम्। अरूपमस्पर्शमित्यादिश्रुतयः तत्संबन्धाभावमेव प्रतिपादयन्ति, तथान्या अपि श्रुतयः स्वरूपानन्दबोधिकाः सृष्टिप्रतिपादकाश्च केवलब्रह्मपरा इत्यग्रे वक्ष्यते। अतो मोहिकां शक्तिं नाशयेति प्रार्थना॥

**SRI SUBODHINI:** Our Sri Mahaprabhuji has quoted from the Vedas an example of two different sentences, joining of which, will give the true meaning. Thus it is said, that the true meaning of the sentences, “sugar should be mixed” and “ghee is like fire”, will arise only after they are joined viz. “sugar should be well mixed in ghee” and not with oil, milk or honey (as these are not referred to here). This example is given to make us realize the truth, that one can get rid of “doubts” which one has, only through “hearing” the description of the qualities of the primordial elements (Bhootagana), as these qualities “symbolize” our Lord’s power of “illusion” (Māya).

The Vedas are making a prayer to our Lord, with a view to negate the preponderance of the primordial nature (Prakruti) by saying, “Oh Lord! kindly wake up and be in your divine self and stature! Victory to You! Victory to You! — through these words, the Vedas say that, “Oh Lord! kindly shine and be blissful at all times!” The words “victory to You” have been uttered twice — the purport of this is that “Oh Lord! At all times, kindly be happy and blissful ! (victorious over everyone). The Vedas pray this for our Lord, not for a “short time”, but for “all times”. These Vedas had even

rendered this prayer before, to the effect "Oh Lord! if you do not bless us, with your grace, by accepting our prayer, the powers connected with the "Prakruti" will destroy us." The Vedas also do a second prayer, "Kindly give up your sleep". Through these words, they have expressed their view that, "Oh Lord! kindly cut this "sleep" from it's roots! So that the "awakening" is achieved totally and fully!

It the Lord were to say that up to now, "I was under it's control (of sleep) and how can I destroy it now?" — for this, the Vedas reply, "Oh Lord! You are unconquerable! No one can make You come under his control after defeating You (Ajita). In other words, Oh Lord! YOU HAVE ADOPTED THIS "YOGANIDRA" (SLEEP) ONLY AS A LEELA! Your "sleep" is not like the sleep of the ordinary "Jeevas", wherein, the "Jeeva" comes under the full control of "sleep"!"

Our Lord's "sleep" is the "Māya" (His power of illusion and is also the "Prakruti" (primordial nature). All these "forms" of our Lord are one and the same. Due to this reason, in the Markandeya Purana, Lord Brahma has praised our Lord's "Yoga Nidra" (His Yogic "sleep"). Of course, it is also specified, that this "Yoga Nidra" is not the "creator" of this Universe. It creates the "dream world". It does not create the "truthful Universe". The way, this "truthful creation of the Universe" is done, will be told later.

How can this "sleep" be destroyed, as this is invested with "qualities" (Gunas) conferring the look-alike "supreme bliss" (Paramaananda) during "deep sleep"? Answering this, it is said, that the Lord has "adopted and taken on "these qualities" only, with a view to create



“ignorance” about His own real divine self! This is the power, through which, all the “Jeevas” are infatuated! — through “sleep”, “lethargy” etc. In this way, both the animate and inanimate beings are “infatuated” through this only. Thus, this “power” gets related to such “Jeevas”.

If the Lord were to tell the Vedas, “This power with it’s “infatuating” nature is giving me also “happiness”, hence I am eager, that let this remain with Me only!” To this, the Vedas reply that, “Oh Lord! You have in You, all the divine qualities of opulence (Aishwaryam) and others, and there is no necessity for You to get “happiness” through others!” He, only desires to get or attain the temporary and impermanent happiness of sleep and lethargy, who is unable to attain the “permanent bliss of His own divine self of the Satwika nature”!

By referring to our Lord as “Ajita” (unconquerable) the effect of “Yogic sleep or Prakruti (Māya)” has been negated! i.e. “Oh Lord! being “unconquerable”, You cannot be brought under the control or bondage of “Aja” (nature — Māya — Prakruti). In fact, this “Prakruti” will only fulfill your desire and will! You have in You, all the “powers”, automatically present, even though You have no “desire” for these “powers”. Why then, there is a necessity to want these? The Vedas say, that these “powers” are required for the “Jeevas” to enable them, to perform their “service” (Seva) to our Lord. The “senses” of the Jeevas are “natural” (of Prakruti). If this “Prakruti” gets destroyed, then, everything else will also get destroyed, and this “destruction” will obstruct and come in the way of rendering “service” to our Lord! Hence the Vedas declare that, “Oh Lord! it is You, who inspires the emergence of “powers and



strengths" in both, animate and inanimate beings and this is not done by "Prakruti" at all. Moreover, both the animate and inanimate beings/objects are belonging to You (i.e. of You) only. You are the "inspirer and awakener" of all of them, as they are not "natural or gross" (but divine in nature, as they belong to You only).

If the "Prakruti" gets destroyed, how come the Vedas have put before themselves this "Prakruti" with a view to wake up our Lord, from His "Yogic sleep"? How can they succeed in this task (i.e. when "Prakruti" itself is not there). Removing this doubt, the Vedas say that, "Vedas will always follow You. Sometimes You "play" with Prakruti (Māya – Yogic sleep). Even then, You play, Oh Lord! with your own divine "Aatma" only! The syllable "Cha" (and) has been used to denote that WHEN OUR LORD PLAYS WITH PRAKRUTI, HE IS STILL PLAYING WITH, AT ALL TIMES, WITH HIS OWN DIVINE "AATMA" ONLY. There is not obstruction to this at all (i.e. due to his playing with Prakruti). Hence, there is no necessity, either, for the protection of this Prakruti (Māya). Through the word "Nigama" (Vedas) it is indicated, that some Vedic sayings say, that "You, Oh Lord! keep, while playing, this Prakruti or Māya, in front of You! But these Vedic sayings also emphasize that even at this time, You are fully established in your divine self only! Some other Vedic sayings say, that our Lord is "formless" (Aroopa) and "untouched" (Asprarsa), to emphasize the fact that our Lord has no "relationship" with "Prakruti" (nature – Māya). There are also other Vedic sayings, which reveal and teach us the bliss of the divine nature of our Lord, and also describe the "creation of this Universe". Here, reference is made to our Lord as "Brahman, who has no relationship to "Prakruti"

(nature). All these will be told later. Hence the Vedas pray to our Lord “kindly destroy this power, which is creating this infatuation. This is our prayer.”

प्राकृताः श्रुतयः सर्वा भगवन्तमधोक्षजम् ।

स्तुवन्ति दोषनाशाय तत्राविष्टो भवेद्यथा ॥१॥ १४॥

ततो ब्रह्मप्रतिपादनार्थं प्रवृत्ताः श्रुतयः, ‘यतो वा इमानि भूतानि जायन्ते’ ‘तस्माद्वा एतस्मादात्मन आकाशः संभूतः’ इति मध्ये भूतभौतिकसृष्टिं संपादयन्ति ब्रह्मनिरूपणार्थम्। तासां किं ब्रह्मपरत्वं सृष्टिपरत्वं जगतो वा ब्रह्मत्वप्रतिपादकत्वं अध्यारोपापवादेन ब्रह्मावबोधस्थिरीकरणार्थं माहात्म्यप्रतिपादनार्थं वेत्यादि नानासन्देहे तन्निर्धारार्थमाह बृहदुपलब्धमेतदिति।

**KĀRIKA 1(14) Meaning:** “Those Vedic sayings, of the nature of “Prakruti” have praised our Lord, who is “Adhokshaja” (whose “real nature and stature” no one can describe, including the Vedas) with a prayer to destroy the power of Prakruti (Māya), through whose destruction, the Lord can enter into this Universe.”

[NOTES: The Vedas are praying to our Lord for the destruction of “Prakruti”, Māya or the “Yogic sleep” of our Lord. The purport of this is also proving the premises that our Lord, does not always adopt or use these “three” (Aja) i.e. only sometimes, He adopts or uses them! The entire Veda is desirous of giving the one and the only “meaning” for or of “Brahman” only (i.e. this is their main goal or purpose). The parts of the Vedas, which describe the “Prakruti” have adopted or accepted “Prakruti”. Here the Vedas are praising our Lord only and not His divine nature. Why? Answering this, it is said, that OUR LORD IS “ADHOKSHAJA” – whose real greatness and glory cannot be fully sung by anyone – Hence the Vedas also are aware, that they cannot realize our Lord’s glory or divine nature, through their

own "capacity"! Hence, they have to pray to our Lord, for the destruction of this "Aja" (Prakruti - Māya - Yogic sleep). Through the destruction of "Aja" (see meaning before) these Vedas expect to get their own "blemish" destroyed or removed.]

The Vedas, which were engaged in this prayer, in the middle, describe the creation of the beings and material (through the verses (1) "All these beings have been born from which source". (2) "Hence from this "Aatma", the origin of space has taken place".]

Through this, a lot of "doubts" can arise such as "Are these Vedic sayings really speaking about "Brahman", or the "creation" only? Or are they describing the "Universe", as the "form of Brahman" or they are interested to substantiate the knowledge of Brahman through the argument of "imposition of another idea" (Adhyaropayavaada)? Or all these references are for the sake of describing "Brahman" only? All these "doubts" are removed and the "principles" of this philosophy gets clearly explained through the next verse.

[NOTES: ADHYOROPA: (Treating an object, as a different one): Due to the presence of the same "qualities" in an object, to regard this object as different from what it is really, is this concept of "Adhyaropa" e.g. like regarding a "rope" as a "snake" - as the rope has the same qualities of being round, long etc. like the snake! Although, really speaking, the "rope" has just nothing to do with a "snake". In the same way, "Brahman" is not the "Universe". But one can, like in the case of "rope - snake" example, regard "Brahman as the Universe". This "regarding" (due to ignorance) is the "imposition" of the thought of the "Universe" on

“Brahman”. On the “dawn” of “Jnana” (knowledge), one realizes, that this Universe is not in Brahman — thus realizing the actual truth — Vedas teach us the truth of Brahman, in this way.]

बृहदुपलब्धमेतदवयन्त्यवशेषतया

यत उदयास्तमयौ विकृतेर्मृदि वाऽविकृतात् ।

अत ऋषयो दधुस्त्वयि मनोवचनाचरितं

कथमयथा भवन्ति भुवि दत्तपदानि नृणाम् ॥१५॥

**VERSE 15 Meaning:** “This seeable “Universe”, which is being experienced by all of us, remains, for all time, in its “balance” essential form! Hence, this Universe is understood by “Jnanis”, as the form of the imperishable (AKSHARAROOPA). This Universe is like “mud” from which objects are made and destroyed (i.e. there is only change in the “mud” forms and the “mud” continues forever, even though the “forms” created out of this “mud” are destroyed or changed). Hence the seers have, through the actions of their mind and words, lovingly, merged them in You only! The feet of the human beings which is set up on this earth can never be considered as “untruthful” (see Sri Subodhini for explanation).”

**श्रीसुबोधिनी:** यदा विश्वस्य ब्रह्मत्वं सिद्धं श्रुत्यनुभावाभ्यां तदा अन्याः श्रुतयः तदेकवाक्यतया योजिता एव भवन्तीति भगवन्माहात्म्यप्रतिपादनद्वारा सिद्धार्थप्रामाण्याः साक्षाद्भगवत्प्रतिपादिका इति फलिष्यति, तदर्थं प्रथमं जगतो ब्रह्मत्वं प्रतिपाद्यते। एतदुपलब्धं चराचर जगत् बृहदित्येवावयन्ति ब्रह्मविदो वेदाश्च। नन्वेतदनित्यानात्मदुःखात्मकं, ब्रह्म तु तद्विपरीतमिति युक्त्या बाधात् प्रत्यक्षविरोधाच्च कथं ब्रह्मत्वमिति चेत् तत्राह अवशेषतयेति। अवशिष्यत इत्यवशेषः। तस्य भावस्तत्ता लोके यदवशिष्यते तस्यैव व्यपदेशः। यथा काचादिसहिते सुवर्णे यदेवावशिष्यते तस्यैव मूल्यादौ व्यपदेशः। यथा

वा घृतार्थिनः तन्दुलार्थिनो वा दुग्धधान्यादिषु यदेवावशिष्यते तत्त्वेनैव व्यवहारः क्रयविक्रयादिः। तथा विकारसहिते जगति विकारेष्वपगतेषु ब्रह्मं वावशिष्यत इति। ब्रह्मत्वेनैव व्यपदिशन्ति धान्यमन्नत्वेनैव। नन्वशेष एव कथं ब्रह्मणो निरवशेषतयापि नाशसंभवात्। न हयग्निना जले आवर्त्यमाने सर्वशेषे किञ्चिवशिष्यते। तस्मात्कथं ब्रह्मेति चेत् तत्राऽऽह यत उदयास्तमयाविति। 'यतो वा इमानि' इत्यादिश्रुतिषु ब्रह्मण एव जगदुत्पद्यते, ब्रह्मणि च लीयते। अतो मृदादिदृष्टान्तेन ब्रह्मावशेषोऽङ्गीकर्तव्यः। यथा सुवर्णाज्जाते कुण्डले सुवर्णे च लीने अवश्यं सुवर्णमेवावशिष्यते। अतः सुवर्णमेव कुण्डलमिति लोका जानन्ति। ननु जगत उदयास्तमयावेव न स्तः। जनी प्रादुर्भाव इति जननस्याविर्भावात्मकत्वात् 'णश अदर्शन' इति नाशस्यादर्शनरूपत्वाच्च दर्शनादर्शनरूपत्वमाविर्भावतिरोभावरूपत्वं वा जगतोऽवगन्तव्यं। उत्पत्तिप्रलययोः। नत्वसतः सत्ताध्वंसो वाङ्गीकर्तुं शक्य इति चेत् तत्राऽऽह विकृतेरिति। अस्तु धर्मिणो वार्ताविकाराः सर्वे पूर्वमविद्यमाना एव आश्रयमाश्रित्य उत्पद्यन्ते इत्यवगन्तव्यम्। अन्यथा ते अविकृता एव स्युः ब्रह्मत्वात्। अत उदयास्तमयावेव विकारजातस्याङ्गीकर्तव्यौ। तथा विकारेषु गतेषु ब्रह्मैवावशिष्यत इति। तत्र दृष्टान्तमाह मृदि वेति। यथा मृदवशिष्यते। यथा वा पार्थिवमुपलब्धं मृदेव। ननु मृदेव कथमवशिष्यते कपालादीनामवशेषदर्शनादिति चेत् तत्राऽह अविकृतादिति। अविकाराद्धेतो न हि विकृत स्थिरं भवति, ततः कपालस्यापि विकृतत्वादविकृता मृदेवावशिष्यत इत्यर्थः। कुण्डले द्रव्यान्तर संबन्धोऽपि कदाचिद्भवेदिति मृदेव दृष्टान्तीकृता। ननु किमतो यद्येवमेवमेतदित्याह अत ऋषयो दधुरिति। ऋषयो वेदास्तद्दृष्टारो वा त्वय्येव मनोवचनाचरितं दधुः। यत्किञ्चिन्मनसा विभाव्यं यत्किञ्चिद्वाचा अनूद्यं तत्सर्वं त्वय्येव विषये भवति इति त्वय्येव दधुः। मनस्तु मनोरथ भावयतीति मिथ्याविषयमेव भवति तथा वागपि। अत्यन्तासत्यपि ज्ञानमर्थं शब्दः करोतीति 'अनृतं वै वाचा वदति अनृतं मनसा ध्यायति' इति श्रुतेः यत्र वाङ्मनोविषयस्यापि ब्रह्मत्वं तत्र कात्स्न्येनाभिव्यक्तस्य जगतो ब्रह्मत्वे कः सन्देह इत्यर्थः। तेन ब्रह्मविदां सर्वे व्यवहारा ब्रह्मपरा एवेति न केनापि कर्मणा तेषां लेप इति सिद्ध्यति। नन्वसत्यस्य कथं ब्रह्मत्वमिति चेत् तत्राऽऽह कथमयथा भवन्तीति।

यत्र क्वचित्स्थापितानि पदानि भुवि कथमयथा भवन्ति। भूमिं न व्यभिचरन्तीत्यर्थः। भूमावेव पतन्ति भ्रमादपि स्वीकृतो विषयः परमार्थतो भगवानेव भवतीत्यर्थः। भ्रमप्रतीतपदार्थानामपि ब्रह्मत्वात् तत्त्वेनैव तस्य भानात्। न हि ब्रह्मातिरिक्तो भासते। तन्तुभ्यः पटरूपेणाविर्भावे शुक्तिकायां वा रजतरूपेणाविर्भावे भगवदिच्छायां कश्चन विशेषोऽस्ति कार्यस्यापि प्रावरणस्य सुखस्य वा तुल्यत्वात्। अतो मूलभूतस्य सत्यत्वादयथाबुद्ध्यापि मनोवचनस्थापनं ब्रह्मविषयमेव भवतीत्यर्थः ॥

**SRI SUBODHINI:** When it is well known, that this Universe is Brahman only, through the Vedas and the glory of Brahman itself, then the same meaning is attributed to all the other sayings of the Vedas. This is done, so as to ensure, that all the Vedas speak only "one language with one meaning". In this way, through their describing the "Mahaatmyam" (glory) of our Lord, these Vedas constitute themselves as "evidence" for Brahman. This would also serve to call them as the "describer of the actual divine nature of our Lord (Bhagawan)". Hence, in the beginning, the divine nature of "Brahman" is being explained.

This "seeable" Universe is the "imperishable Brahman" only (Akshara Brahman). This is well understood by the "knowers of Brahman" (Brahmajnani) and the Vedas. Of course, we all know, that this "Universe" is impermanent, undivine and the repository of sorrow. And contrary to this, "Brahman" is permanent, of the divine "Aatma" nature, and of the form of bliss (Aanandamaya). Hence, to tell that this "Universe is Brahman" seems to be contradictory and against logical thinking! Even in direct perception, it looks different in every way! Then how can we say that this Universe is Brahman only? This doubt is removed in this verse, through the words "the



remaining essential part" i.e. whatever remains in this world as the "balance, leftover or the most essential" is called as belonging to the form of "Brahman" (Brahmaroopa).

Our Sri Mahaprabhuji has given several examples here to explain this concept. Like in the ornaments made out of "gold", there may be glass pieces and other stones (which have no value) studded into it. But the goldsmith values only the "gold" part, by ignoring the value of worthless studded materials. Like the persons who buy ghee or rice. They pay only for the value of the ghee purchased and not for the vessel which measures the quantity of ghee. Likewise for rice too. The purport of all this is that, as in the world, buying and sale of materials are based on the actual material bought or sold, in the same way, in the consideration of this "Universe", a thinking individual, will remove all the "changes" in the materials and will see through, and find only the permanent part which remains as the "Sesha" (balance) and "value" that only! This remaining changeless part is Brahman. Like the grains in gunny bags are called as "food", in the same way, the Universes are called as "Brahman".

Another contrary example is given by our Sri Mahaprabhuji. Take the case of water, which gets fully evaporated through boiling by fire. In this way, as nothing remains, will this example tell us, that this Universe is not Brahman? (as no "balance" remains?) This is answered through the words in this verse "Like in it's origin and end" i.e. through which, this "Universe" is originated and destroyed!

In the Vedas, it is said, that "from whom all these beings get born" (YATO VAA EMAANI BHOOTANI).



It is said in this Vedic saying that THIS UNIVERSE GETS BORN AND MERGES BACK FROM/INTO BRAHMAN ONLY! In other words, to say that “nothing” remains of the “changing Universe” is untruthful. What is told as the “dissolution or destruction” of the Universe indicates the “destruction of changes” only and not the “Universe” itself! Because Brahman is the originator of this Universe, the Universe is permanent. Hence, the “Brahman aspect” of the Universe, remains intact and as the essential “balance” (Sesha). To quote the previous example again – like the “pot” made out of “mud” is destroyed - thus the “change” from “mud to pot” is the aspect, which is destroyed, and the “change” was also done through the “mud” only – but the “mud” remains as it is, though the “pot” is destroyed – and the “change” (Vikaar) also gets merged back into the mud only, from where it arose! Anyone can see this clearly. In the same way, this Universe arose, due to a reason, from Brahman, this “reason” being Brahman remains for ever, after destruction of the Universe! That is why, it is said that this Universe is Brahman only in it’s “remaining balance essential form” (Sesharoopa). Another example is given to make us understand this. When the “ear-rings” made out of gold is merged back into it’s origin viz. “gold”, then, only gold remains as the “balance” when the “change” of being the “ear-rings” is removed! Hence it is not wrong to say that the “gold is the earrings”. Everyone understands this clearly.

It is also said, that both the origin and end of this Universe do not really happen! Birth and destruction take place only to that object, which is “real” in the first instance. This “Universe” is not considered as “real” at all. Then, how come it’s “origin” and “destruction”

are referred to? Do they really take place? Answering this, it is said, that this is due to "changes" (Vikrutehe). Which "changes"? "Changes" take place in "Dharmi" (in the powers of our Lord) and due to this, whatever was not there before, now become this "changing Universe" and get originated. In other words, the "Dharmi" does not get originated or destroyed (like "mud" in the example). But the "change" gets originated and later gets destroyed. If this "change" does not get originated i.e. if these "tasks" do not get originated, then, they remain without any "change", as it is "Brahman" at all times. Hence, only the "change" gets originated and destroyed. Ipso facto, anything, which is the result of "change" gets both "origin" and "destruction"! The result of "change" on getting ended, merges back into "Brahman". In this way, BRAHMAN ONLY REMAINS AS THE REMAINING PART. Like the "mud" only remains as the "remaining" part. Thus this Universe is Brahman only. Some may question further by asking, as to how we can say, that only "mud" remains after the breaking up of a "pot"? Many of it's parts remain and anyone can see it clearly. Answering this, it is said that, in reality, "mud" only remains, as the "changed one" does not remain for ever or permanently (i.e. stable). Thus, even these remaining parts of pots will get broken (as they are not stable) till they become one with "mud" only! This example of "mud" is the most appropriate and important, as in the example of the golden "ear-rings" many other materials might have been mixed for effecting the "change", from gold to earrings.

This being so, on getting desire to know this truth, it is further said, in this verse, that the noble sages who are the "seers of sacred Manthraas" (Manthra Drashta)

perform all the actions through the “mind” and “word” for the sake of our Lord only i.e. to please and adore our Lord! Usually, whatever is thought of in the mind and words, are not truthful at all (as these are “desire-born”). Even the Vedas say that “one tells untruth only through one’s words” and “the mind is contemplating the untruth”. Where the subject matter of both the mind and words is our Lord only (Brahman) there (i.e. in this person) there is no doubt at all about the “Brahmic” divine nature of this entire manifested Universe! Due to this, the knowers of Brahman (Brahma Jnanis) always conduct all their actions for the sake of Brahman only. Again, arising out of their devotion to our Lord (Brahman), these “Jnanis” are not polluted or affected by any of other “actions” (Karma). Hence their “minds and words” are always truthful!

How can “untruthful” (unreal) objects have the nature of Brahman? An example is given to remove this doubt. The foot, which is put on this earth makes a mark. How can anyone think this “stamped foot” as unreal? i.e. these will remain on earth only, and will not go away anywhere else! In the same way, any object, accepted through one’s “delusion” (Bhrama), becomes our “Lord” only, due to the “ultimate truth” nature of our Lord (Paramaatma). Why? Even the “objects” seen through “delusion” is of the form of our Lord (Brahman) only. In this way, from the point of view of “principles” (Tatwam) all these “delusion – created” objects are also regarded as “Brahman” only. WHEN THERE IS NOTHING ELSE OR LESS THAN “BRAHMAN”, HOW CAN ANYONE “KNOW” ANYTHING ELSE AS “REAL” OR “COGNISE” IT AS “REAL”? I.E. THERE IS NOTHING ELSE THAN BRAHMAN!

The "threads" take the form of a "cloth", and the "sea shell" shines like "silver" — in both of these, our Lord's "undivided desire" is present (i.e. it is the Lord's desire and will which is common to both, which has originated these two different materials and the "thinking" behind it). [NOTES: IT is truthful indeed to see the "cloth" being made from "threads". Likewise it is "delusion" to see "silver" in the sea-shell. Both of these do not show any difference in the "will and desire" of our Lord! i.e. It is the same will and desire of our Lord which has caused this truthful perception and deluded perception — LEKH).

Due to this, the "root-object" being "truthful", even if, due to the misunderstanding or an opposing "intellect", words and mind get deluded or established in the object, even then, the true meaning will indicate "Brahman" only i.e. only Brahman will be seen and realized.

सत्यो हरिः समस्तेषु भ्रमभातेष्वपि स्थिरः ।

अतः सन्तः समस्तार्थे कृष्णमेव विजानते ॥२॥ १५॥

एवं प्रकृतिप्रतिपादिकाः पुरुषप्रतिपादिकाश्च श्रुतयो निरूपिताः। साधनप्रतिपादिकास्तु 'शान्त उपासीत' इत्याद्याः किमहङ्कारप्रतिपादिकाः तद्द्वारा आत्मप्रतिपादिका वेत्यादिसन्देहे निर्णयमाह इति तव सूरय इति।

**KĀRIKA 2(15) Meaning:** "That which is a "truthful" object, and that which is seen only through "delusion" in both of these, only our Lord Sri Hari is situated and present! Hence, noble and truthful Mahatmaas i.e. devotees of our Lord, who are also "Jnanis" have the special realization and understanding that all objects are the forms of our Lord Sri Krishna only."

In this “Kaarika”, our Shri Mahaprabhuji has stated that it is our Lord Sri Krishna, who has become all these “objects”, and through this, he has said that in this verse of the “Veda Stuti” (“praise” sung by our Lord) the divine form of Brahman has been described in a “determined” way.

In this way, a description of the Vedic sayings on “Prakruti” and “Purusha” has been given. Now, the Vedic sayings on the “Saadhan” (way) like e.g. “attain peace of mind” etc. are being dealt with. The correct meaning of these Vedic sayings is given through the next verse. The doubt arises as to whether this particular saying says about the need of attaining “peace” or do they speak of attaining “Brahman” e.g. a person of “ego” is asked to attain “peace” or a man of peace being “egoless” attains “Brahman” by himself. Hence, what is the correct meaning of these Vedic sayings? — as per the following verse.

इति तव सूरयस्त्र्यधिपतेऽखिललोकमल-

क्षपणकथामृताब्धिमवगाह्य तपांसि जहुः ।

किमुत पुनः स्वधामविधुताशयकालगुणाः

परम भजन्ति ये पदमजस्रसुखानुभवम् ॥१६॥

**VERSE 16 Meaning:** “Oh Lord! who is the ruler of all the three worlds! The Vedic sayings, which speak about the spiritual ways (Saadhan) also explain and prove only Brahman! Having got determined like this, Oh Lord! your devotees, take a bath in the nectarian ocean of your Leelas (stories), which destroys the “dirt” of all the worlds. Through this, they give up the other spiritual practices of doing penance and others. Oh! beloved Lord! Oh the best one! those devotees, who have thrown

away the qualities created by their bodies and by "time" (Kaala), through the inspiration of their own divine self, and enjoy the permanent "bliss and joy" as a deep experience, in their own divine self, get always devoted to this "state" only (i.e. serve this only). What is there to speak about their glory?"

**श्रीसुबोधिनी:** 'शान्तो दान्त उपरतस्ति तितिक्षुः' 'आत्मन्येवात्मानं पश्येत्' इत्यादिश्रुतयः अहङ्कारमेव प्रतिपादयन्ति, अन्यथा जीवस्य कर्तृत्वाभावात् एकस्य कर्मकर्त्राभावात् आत्मनः स्वप्रकाशत्वाच्च यो ब्रह्मविदमात्मानं मन्यते तस्याहङ्काराविष्टस्य वाक्यार्थध्यानकर्तुः मनोव्यापारोनूद्यते। शान्त इत्यत्रापि मनश्चाञ्जल्यनिराकरणं प्रयत्नसाध्यमपि साहङ्कारस्यैव तत्कृत्यम्। न हि निरहङ्कारः शान्तो भवति दान्तो वा। अन्तःकरणादावध्यासाभावात्। न हि पुत्ररहितः पण्डितपुत्रवान् भवति। तस्मादेतासां श्रुतीनां न शमादिविधौ तात्पर्यम्। किन्तु साहङ्कारस्य महान् क्लेश इति तत्क्लेशमनूद्य निरभिमानस्य स्वत एवाऽऽत्मस्फूर्तिरिति साधनश्रुतीनामपि भगवत्परत्वमेव। अस्मिन्नर्थे हेतुमाह इत्येव विनिश्चित्य **सूरयस्तपांसि जहुरिति** साधनक्लेशांस्त्यक्तवन्त इत्यर्थः। तर्हि कथं मोक्षसिद्धिरिति चेत् तत्राऽऽह **अखिललोकमलक्षण-कथामृताब्धिमवगाह्येति**। ननु कथावगाहनमात्रेणैव कथं कार्यसिद्धिः तत्तदंशभागिनां देवानां प्रीत्यभावात्, अतो विघ्नाभावाय तेषां प्रीत्यर्थं साधनानुष्ठानमपि कर्तव्यमिति चेत् तत्राऽऽह **त्र्यधिपत इति**। ननु वेदेन शमादिविधयः प्रतिपादिता इति अपेक्षाभावेऽपि विधिबलादपि शमादयः कर्तव्या इति चेत् तत्राऽऽह **सूरय इति**। ये अविद्यावन्तः तानेवोद्दिश्य श्रुतिः शमादिकं विधत्ते, न तु सुरीन्। अतः सूरयः परमानन्दरूपं साधनं गृहीत्वा साधनदशायामेव कृतार्थाः सन्तः दुःखसाधनेभ्यो निवर्तन्त इति। ननु विद्वांसोऽपि साधनेषु प्रवर्तन्त इति चेत् तत्राऽऽह तव सूरय इति त्वदीयास्तु न प्रवर्तन्त इत्यर्थः। इतीति। पूर्वोक्तसर्वब्रह्मत्वपक्षेऽपि साधनादीनां ब्रह्मत्वात् यदि सर्वमात्मैवाभूदिति न्यायेन साधननिवृत्तिर्युक्ता। तस्मिन्पक्षे तूत्तरत्रासङ्गतिः। तापाभावात्। तव च पण्डिताः त्वं च त्रिलोकाधिपतिरिति तेषां निर्भयत्वमुक्तं। भगवत्संबन्धिनामपहतपाप्मत्वात् य एव कथादिषु संबध्यते तस्यैव पापं



दूरीकरोतीति अखिललोकमलक्षणत्वम्। तवेत्यत्रापि संबध्यते। कथैव अमृताब्धिः। कथाया अमृतत्वं तव कथामृतमित्यत्र निरूपितम्। कथायास्त्वब्धित्वं एकस्यां कथायां हृदि स्थितायां ततो भगवदीयाः कथाः सहस्रं भवन्ति। तत एवोत्पद्यन्ते। यथैकस्य वाक्यस्य बुद्धिमतां सहस्रार्थस्य स्फूर्तिः। यथा कस्यचिद्वचनम्। यस्य कस्यापि पद्यस्य शतमर्थान् प्रचक्ष्महे। हठादुक्तस्य तस्यैव सहस्रं संप्रचक्ष्महे। एवं यस्य हृदये सहस्रशो भगवत्कथा स्फूर्तिः स समुद्रो विवक्षितः तत्रावगाहनं निरन्तरं येषां हृदये भगवत्कथानन्त्यं स्फुरति तथैव निर्वृत्या पूर्णाः क्लेशान् जहुरित्युक्तम्। एतादृशा एव गुरवो भवन्तीति 'अथ ह वाव तव महिमा समुद्रविप्रुषा' इत्यत्रापि गुरुपदेशलक्षणः विप्रुट् वर्णितः। अत्र तु कथामात्रमिति समुद्रावगाहनोक्तिर्न विरुद्ध्यते। सिद्धान्तान्तराद्वा। अत्र तापनिवृत्तिरात्यन्तिकी। ततोऽपि क्लेशोक्तिर्न दोषाया। तपःप्रभृतिसाधनानीति विमर्शः। अयं भगवत्परोक्षे स्थितस्य साधनविचार उक्तः। यः पुनरपरोक्षे तिष्ठति वैकुण्ठस्थ इव उद्भव इव वा तस्य किं वक्तव्यमित्याह किमुतेति। प्रसङ्गादनवगतमाहात्म्या यथा यादवाः समागताः ते चरणसेवकां अपि पुष्टिविचारेण कृतार्थाः मर्यादायामकृतार्था उच्यन्ते। यथा यदवो नितरामिति। तद्व्यावृत्त्यर्थमाह स्वधामविधुताशयकालगुणा इति। स्वस्यैव धाम स्फूर्तिः। तेनैव विधुताः दूरीकृताः आशयगुणाः कालगुणाश्च यैः। आशयगुणाः कामादयः कालगुणा जरादयः। यथा भगवत्कृपया कालगुणाभावो निरूपितः तथा स्वस्फूर्त्यैव येषामाशयकालगुणनिवृत्तिः ते मुख्या भगवत्सेवकाः मुक्तोपसृप्यो भगवानिति। ननु किं तेषां भजनेनेत्याशङ्क्याऽऽह परमेति तेषामप्युत्तमः। यथा तेषामपि फलं भवति तादृश इत्यर्थः। अत एव ते अजस्रसुखानुभवरूपं पदं भजन्ति। अन्तर्याम्यवतारादिरूपे पादत्वमित्यन्तरेव तं ब्रह्मानन्दमनुभवन्तीत्यर्थः॥

**SRI SUBODHINI:** The Vedic sayings which explain (1) the state of peace (Saanta). (2) the state of having brought the "senses" under one's control (Daanta). (3) Uparata (the one who has renounced all attachments). (4) Tolerant (Titikshu) and (5) seeing one's own "Aatma" only in oneself (i.e. seeing the divine "Aatma" in oneself



only) — all these Vedic sayings describe only the factor of “ego” (Ahankaar). If these Vedic sayings were not to describe the factor of “ego”, the “Jeeva” (individual soul) will be deemed as the “non-doer” (as this sense of being the “doer” rests on the basis of “ego” only). Moreover as regards the item no. 5 listed above, the “doer” and the “action” (Karthā and Karma) cannot also become one and the same. [NOTES TO EXPLAIN THIS: The one who has the “Darsan” is the “Aatma” only. i.e. SEEING THE “AATMA” IN ONESELF. The purport of this is that, really speaking, it is the activity of the “ego” along with the mind only makes one get the “Lord’s Darsan”. But the “Jeeva” (individual soul) understands, through his “ego” that it is seeing itself only (I am having My own “Darsan”)!

Moreover the “Aatma” is “self-brilliant” (Swaprakash), and the person, who has realized or understands himself as the “knower of Brahman”, for him also, how can this Vedic saying about attainment of “peace and self-control over the senses” be applied? — as these “actions” are done by the one, who has “ego”, and the one, who has attained “Brahman” has no “ego”. Moreover, this person has no “ignorance” (Adhyaasa) in his inner-mind. Like it has been said, that, how can a person be called as the father of an erudite son, when he has no “son” at all! [EXPLANATORY NOTES: (1) The “egoistic” person does not get the “Darsan” of our Lord, through his own spiritual efforts (Saadhana), as he lacks self control etc. But our Lord redeems this devotee also through the exercise of His compassion. (2) When there is no “ignorance” (Adhyaasa), it is deemed, that this person has no “inner mind” at all. Hence, how can something, which does not exist, as inner mind become

“peaceful”? That is why, this example has been given by our Shri Mahaprabhuji, as to how come, a person can be called as the “father of a Vidwan, when he has no “son” at all?]

Due to this, these Vedic sayings are not really pointing at the rules of self control etc. But an “egoistic” person does undergo immense problems and difficulties, and this is what is indicated. It is further said that, he who is without “ego”, automatically gets the inspired knowledge about the divine “Aatman”. All these Vedic sayings also, which emphasize on the “spiritual practice” (Saadhan) are devoted to our Lord only. With a view to emphatically state this, it is said, that the “Jnani devotees” (Jnani-Bhakthas) had got determined, that all these Vedic sayings on “Saadhan” really are devoted to our Lord only (Bhagawatparāyan) and have given up completely, their dependence on the strength of these “Saadhan”. Then how will they attain Moksha or liberation? Answering this, it is said, that these “Jnani-Bhakthas” attain “bliss” (Aananda) by taking bath in the ocean of nectar consisting of our Lord’s Leelas (stories), which destroys the “dirt” of the three worlds! How can this singing or hearing of our Lord’s “stories and Leelas” only can confer “liberation and the bliss”? Is it not necessary to do “Saadhana” with a view to remove the “obstacles” caused by the “displeasure” of the celestial deities of Tamas etc. (i.e. with a view to please them)? On this it is said that, “OUR LORD IS THE RULER “ADHIPATI” OF ALL THE THREE WORLDS. DUE TO THIS, NO OTHER CELESTIAL DEITY CAN PUT ANY “OBSTACLE” TO OUR LORD’S DEVOTEES IN ATTAINING “MOKSHA” OR LIBERATION! THEY ARE NOT CAPABLE OF PUTTING ANY “OBSTRUC-

TION", AS THESE CELESTIAL DEITIES ALSO FOLLOW OUR LORDS' INSTRUCTIONS, AS SERVANTS OF OUR LORD!

The Vedas have prescribed the methods of "Sama" and other types of disciplines. [Through self control over their "ego", noble devotees attain "Siva" viz. Moksha — SAMENA SAANTHAHA SIVAMAACHARANTI.] If it is said that, even when not required, one should observe this discipline, due to the "strength" of the observance of these rules, it is replied, that these noble saints are "SOORAYAHA" viz. they are those, who do not observe these rules as they have attained the ultimate "Vidhya" (knowledge)! The Vedas have prescribed the rules of "Sama" (mind control) only for those who are still "ignorant" (Avidhya). These disciplines are not told to be "mandatory" for those, who have already attained the highest "Jnana" or wisdom! HENCE, THESE DEVOTEES TAKING REFUGE IN THE BLISSFUL SELF OF OUR LORD (PARAMAANANDA ROOPA) ATTAIN THEIR "FULFILLMENT", DURING THE STATE OF THE "SAADHAN" (SPIRITUAL EFFORTS) ONLY. IN THIS WAY THEY REFRAIN FROM DOING SPIRITUAL EFFORTS, WHICH ENTAIL DIFFICULTY AND SORROW.

If it is told, that even the persons who have attained "knowledge" does "Saadhana" (spiritual efforts), this is answered by telling, that these persons are not "YOUR SURRENDERED DEVOTEES. YOUR DEVOTEES, OH LORD! ARE NOT SUBJECTED TO THE STRESS AND STRAINS OF DIFFICULT "SAADHANA". That is why, in this verse, instead of just telling "Soorayaha" (wise persons), the words used are "TAVA SOORAYAHA" i.e. "Your devotees, who are wise"! [THE EMPHASIS

IS ON "YOUR" (I.E. OUR LORD'S OWN).] By the added word of "Iti" (thus), the meaning as given is reemphasized.

Moreover, if we accept the fact that "everything is Brahman" only, then also, giving up the dependence on spiritual efforts (Saadhan) also is not wrong, as these "efforts" are also of the form of "Brahman" only. But, by understanding in this way, the former meaning and understanding gets affected. The reason being, that one is not expected to feel or experience stress or difficulty, while doing spiritual efforts, as everything is regarded and accepted as the "Brahman" and hence, no stress or difficulty is accepted or thought of! But specific reference is made to the "giving up" of spiritual efforts, due to their nature of being stressful and difficulty prone! As such, there is a contradiction! With a view to remove this contradiction, it is said here that, these noble Mahatmaas, who give up their dependence on spiritual efforts are "Bhaktha-Jnanis" (devotee — Jnanis) THEY BELONG TO OUR LORD ONLY! "OH LORD! YOU ARE THE RULER OF ALL THE THREE WORLDS. DUE TO THIS REASON, THESE DEVOTEE-JNANIS DO NOT HAVE ANY FEAR. DEVOTEES, WHO ARE RELATED TO OUR LORD ONLY I.E. BELONGING TO OUR LORD, ONLY REVEL IN THE LEELAS AND STORIES OF OUR LORD! THE SINS OF THESE DEVOTEES GET AUTOMATICALLY DESTROYED. FOR YOUR DEVOTEES, OH LORD! YOUR LEELAS AND STORIES CONSTITUTE THE NECTARIAN OCEAN. THAT IS WHY, IT HAS BEEN SAID, THAT "YOUR LEELAS AND STORIES ARE "NECTAR" ITSELF! (TAVA KATHAMRUTAM). The "stories" are the "ocean". By establishing and fully

grasping just one "story" of our Lord in one's heart, a lot many innumerable Leelas and stories about our Lord's glory arise automatically in one's heart continuously! Like in the mind of truly erudite men of knowledge, a thousand meanings arise, through inspiration, for one "word"! An erudite scholar has told that "we give a hundred different meanings for one verse. if we try harder, we can give even thousand meanings".

On this, in the heart of a true Bhaktha of our Lord, the automatic inspiration of thousands of stories arise, about our Lord's Leelas and in this way, this is called as an "ocean of Leelas". Devotees with this heart, due to these stories, get "fulfilled" totally and are enabled to give up the aspects of "stress and strain" involved in doing spiritual efforts (Saadhan). In this way are the great "teachers" (Gurus). In this Srimad Mahabhagavatam, it has been said that, "through the glory of your words, in the form of a "drop" from the ocean of your immense glory". Here the glory of the "Guru" has been praised with reference to the "drop" of the "instructions and advice" of the Guru. Here, in this verse not only a "drop" has been referred to, but, the entire "ocean of our Lord's Leelas" has been described. Hence this comparison is appropriate.

Moreover, in this way of "surrender to our Lord", the removal of stress and strain is permanent, and never does it rise again or affect the devotee. The reason being that a "complete bath" (deeply entering into) has been taken in the "ocean of our Lord's stories and Leelas". In the path of "Jnana" (knowledge) the "drop" of knowledge or Guru's advice can at best remove the attachment and desire for worldly pleasures and sensual

joys only. Due to this, the sorrow and stress of this world can again occur to this votary of the path of "knowledge" through memory of the past attachments and pleasures. To put off a fire, then, will look, as if the fire has become extinguished from its' upper portions. But as the fire is still burning inside, no sooner it comes into contact with "wind", then, immediately, this fire will burst forth! In the same way, the "reappearance" of the stress and strain of the world is referred to here, if they are not fully removed through a "complete bath" in the ocean of Leelas/stories of our Lord! IN THIS WAY, WE WOULD ALSO REALIZE THE RESPECTIVE QUALITIES AND STRENGTH OF JNANA AND BHAKTHI. Hence, penance and others are considered as "practices or ways" (Saadhan) only. What is spoken is their "giving up" too!

The "way" (Saadhan) described up to now pertains to the devotee, who is not near to our Lord, in his physical form (i.e. unseen). But what can we say about the great glory of devotees like Uddhava, who are stationed very near to our Lord in Sri Vaikuntam, for all times? This is the reason the word "Kimuta" (what can be said?) has been used here.

Those Yadavas, who did not understand the glory of our Lord, also served our Lord's holy feet, by coming into contact with Him. These Yadavas became fulfilled through our Lord's grace (Pushti). But these Yadavas are referred to as "unfulfilled" in the path of "Maryada" (orderly spiritual progress). But they have been referred to as "having given up" (far away i.e. for long) through the grace and inspiration of our Lord, the qualities of "desire" and "old age" and they have attained pure devotion to our Lord. In this way, the qualities of "Kaala"



(time) get removed (destroyed) in our Lord's devotees. But, in the same way, in the case of the most important devotees and servants of our Lord, the qualities of "time" (Kaala) and "desire" get destroyed automatically, through their own, "inspiration" from inside their mind! The reason for this is that, only those who are "Muktha Jeeva" (liberated Jeevas) can go near to our Lord!

If these are already the "liberated" ones, Why they have to still do "Seva" or "Bhajan"? This is answered by telling, that our Lord is very much higher and "best" in comparison to these "liberated" Jeevas (i.e. the Lord is "beloved" too). In this way, our Lord becomes the "highest result" (Phalam) for all these liberated Jeevas. Due to this, **THESE DEVOTEES ALWAYS ENJOY THE INNER JOYS OF THEIR 'BLISS', WHICH IS CONTINUOUS. THE INDWELLING LORD (ANTARYAAMI) AND THE LORD WHO HAS INCARNATED OUTSIDE ARE SYMBOLIC OF OUR LORD'S HOLY FEET ONLY! HENCE, IN THEIR INNER MIND ONLY, THESE DEVOTEES EXPERIENCE THE EVERLASTING BLISS (PARAMAANANDA).**

कथानन्त्योक्तिहृदयाः साधनानि न कुर्वते ।

साक्षात्ते पादसंश्लिष्टास्ते किं वाच्या महाशयाः ॥३॥१६॥

एवं साधनविधीनां निर्णयमुक्त्वा ये देवतान्तरोपासनादिविधयः कर्मविधयो वा तेषां निर्णयो निरूप्यते। सूत्रात्मको महानिति। तेषां करणं किं विधिसामर्थ्यात् नियोगन्यायेनाहोस्वित्कामनायां सत्यामभ्यनुज्ञामात्रं क्रियते, आहोस्वित्रि-षेधार्थमनुवाद इति। अथ 'योन्यां देवतामुपास्ते' इत्यादिषु तेषां निर्णयार्थमाह दूतय इव श्वसन्तीति।

**KĀRIKA 3(16) Meaning:** "Those great devotees of our Lord, in whose hearts, the immeasurable words of the holy Leelas/stories of our Lord are always playing

merrily, do not perform any "Saadhan" (spiritual practice). If this is so, what is there to say about the unlimited glory and greatness of those, who have taken complete refuge in the louts feet of our Lord? In other words, if these noble saints do not perform any particular spiritual practice, what is there to be surprised with this?

After describing, in this way, the Vedic saying which determine the rules regarding the "Saadhan" (ways of spiritual practice), now, the rules regarding the worship of other celestial deities and the "actions" (Karma) thereof are being described. This is done, as the "great primordial principle is of the form of life" (Mahat Tatwam). The worship of other deities and the actions involved therein are to be done only. (1) Due to the special provisions made in the scripture, (2) or through the following of "orders" or (3) due to some "desire". The Vedas order us, in this way (i.e. we should do the worship of other "deities" and actions only for the above 3 reasons). If any of the above 3 factors are absent, then, one should not do worship of the other deities. In fact, in some Vedic sayings, it has been said that, in the olden days, wise persons did not perform, the obligatory "fire worship" of Agnihotra. Hence, no "action" (Karma) should be done (with a selfish motive) — as per the next verse.

दृतय इव श्वसन्यसुभृतो यदि तेऽनुविधा

महदहमादयोऽण्डमसृजन्यदनुग्रहतः ।

पुरुषविधोऽन्वयोऽत्र चरमोऽन्नमयादिषु यः

सदसतः परं त्वमथ यदेष्ववशेषमृतम् ॥१७॥

**VERSE 17 Meaning:** "Oh Lord! He only can be called as "wearing a body" who is your servant! All

others i.e. who do not serve You, they inhale and exhale air only like the bellow! Through your grace only, the great primordial principle, ego etc. have created this vast Universe! You are the last blissful self in the bodies made from food! It is You only Oh Lord! who is stationed as the divine blissful "Purusha" (Lord) and the indweller! You are the "beyond" of both the "task" and it's "cause"! In fact, You are the "remaining one truth" among all these objects made on the basis of "task and it's cause".

**श्रीसुबोधिनी:** ये लौकिकाः कामनया प्रवृत्तः तदर्थं श्रुतिर्व्यर्थेति साधनसंबन्धमात्रसार्थकत्वेऽपि इतरवैयर्थ्यापत्तेः नियोगपरतया तत्करणं मन्यन्ते। ते उभयेऽपि दृतय इव श्वसन्ति। एके प्राणपोषकाः तत्पोषार्थं श्रुत्युक्तं कुर्वन्ति। अत्र केवललौकिकाः प्रकरणेनैव निषिद्धा अत एव नोच्यन्ते। ब्रह्मविदामेव विचारविषयत्वात्। वैदिकाः सर्व एव ब्रह्मवादिनो भवन्तीति कामनापरत्वं विधिपरत्वं वा ये मन्यन्ते वेदानां ते निन्द्यन्ते प्राणपोषका इति प्राणोपाधिग्रस्ता इति च। दृतयो हि अतप्तानेव सर्वान् एव धातून् तप्तान् कुर्वन्ति। अतस्ते परतापकर्तारः बहिर्मुखाः समर्थाः सन्तः अन्यानेव पीडयन्तीति। सुतरां पशुघातकाः। 'यो नः शपादशपतः' 'यो नः सपत्नः' यो मां द्वेष्टि जातवेद' इत्यादिश्रुतिभिः अलौकिकप्रकारेणापि सर्वोपद्रवकर्तारः ते मृतप्राया एव इहामुत्रार्थफलरहिताः परोपद्रवार्थमेव जीवन्तीत्यर्थः। ये पुनः 'यज्ञेन यज्ञमयजन्त' इति प्रकारेण यज्ञादिभिः त्वदावरणत्वेन देवतान्तरोपासनां च कुर्वन्ति ते त्वदनुविधाः। ये त्वदनुविधाः अनुविदधतीत्यनुविधा भक्ताः ते एवासुभृतः सफलप्राणाः। न तैः परोपद्रवः संभवतीति। किञ्च। ये पूर्वोक्ताः तेषां दूषणान्तरमुच्यते महदहमादयः इति 'कृतघ्ने नास्ति निःकृतिः' इति भगवदाज्ञया महदादिभिः कृते ब्रह्माण्डे तत्र स्थित्वा तैरेव निष्पादितं शरीरं परिगृह्य तेषां तत्स्वामिनो वा येऽनुविधानं न कुर्वन्ति ते कृतघ्नाः। अथ च ये भगवत्सेवकाः तेषां सर्वभावेन भगवद्भजनं युक्तमिति वक्तुं महदादयोऽपि भगवत्सेवार्थं भगवत्क्रीडाभाण्डं ब्रह्माण्डं ससृजुरिति निरूपितम्। करणेऽपि तेषां न स्वतः सामर्थ्यं किंतु यदनुग्रहादेव, अतो भगवच्छेन्धतया देवतान्तरभजने

न कोऽपि दोष इत्यपि सूचितम्। प्रकारान्तरेणाप्युभयेषां निन्दास्तुती निरूप्येते पुरुषविधोऽन्वयोत्र चरमोऽन्नमयादिषु य इति। अत्र देहे पुरुषविधोऽन्वयः यश्च भगवान् अन्नमयादिषु चरमः। यथा भाण्डकर्तारः प्रथमतः आकृतिं कृत्वा पश्चाद्धातून् पूरयन्ति अन्यथा पूरित भाण्डनिर्माणं न भवति, तादृशो देहः। अन्ये घटादयः कृतिसाध्याः। ततोऽत्र देहे कश्चिदान्तरो वर्तते य एवंविधः यदुपरि समागताः अन्नरसादयो भवन्ति। अन्यथा भस्मोत्कर इव राशीभूताः स्युः। अतो योऽन्तःस्थितः प्रत्यहं तादृग्भावं संपादयति सोऽत्यन्तं मान्यो भवति 'तस्य पुरुषविधतामन्वयं पुरुषविधः' इति श्रुतौ तस्य भगवतः पुरुषप्रकारमेव लक्ष्यकृत्य अयमन्नमर्यादिः पुरुषविध इति अस्य पुरुषविधत्वं भगवदन्वयेनैव निरूपितम्। पुरुषविधस्त्वन्वयः वंशान्यायेन समागत इत्यर्थः नन्वन्नमयान्वय एव भगवतो भवतु को विशेष इति चेत्, तत्राह अत्र अन्नमयादिषु यश्चरम इति। अन्नमयप्राणमयमनोमयविज्ञानमयानन्दमयेषु चरम आनन्दमयः स तु सर्वान्तरः आनन्दमयत्वादेव न तस्य प्रयोजनमन्यदस्ति। अन्यं च नापेक्षत इति सूचितम्। अन्तःस्थितो ह्याकारसमर्पको भवति। तस्य पुरुषविधतामित्यत्र प्रकृतः षष्ठ्यन्तेनोच्यते तस्यैव पूर्वोक्तत्वात् पूर्वोक्त एव हि परामृश्यते। 'स वा एष पुरुषविध एव' इति पूर्ववाक्यम्, अयमिति सर्वत्रान्नमय एव ग्राह्यः। अनन्तरोक्तो वा, न तु पूर्वपुरुषविधत्वेनोत्तरस्य पुरुषविधत्वमिति कदाचिदपि मन्तव्यम्। भगवांश्चाऽऽनन्दमयः। अत्र केचित् कोशप्रतिपदिकाः स्वार्थं शोकप्रतिपादका एव। आनन्दमयस्य त्यागे शोकस्यैवावशेषात्। मयट्प्रत्ययानुपपत्तिश्च सूत्रकारेणैव परिहृता प्राचुर्यादिति। 'द्व्यचश्छन्दसि' इति व्याकरणेऽपि विकारे आनन्दशब्दात् त्र्यचः मयड्विविधानाभावः, तस्मात्साकारब्रह्मद्वेषादेव कैश्चित्तथा व्याख्यातम्। ब्रह्मपदश्चद्वया वा। 'ब्रह्म पुच्छं प्रतिष्ठा' इति आनन्दमयस्य पुच्छत्वेन ब्रह्मनिरूपणात्। हंसाकृतित्वकथने पुच्छत्वं परमात्मनः' इति सिद्धान्तापरिज्ञानात्। अन्यथा ज्ञानभक्तिमार्गयोरेकफलत्वं न स्यात्। भगवच्चरणस्याब्रह्मत्वादित्यलं विस्तरेण। भाष्ये विस्तरस्योक्तत्वात्। अतः योऽन्तःस्थितः आनन्दं संपादयति पुरुषत्वं चैतादृशं ये न मन्यन्ते ते कृतघ्ना इति किं वक्तव्यम्। ये वा भजन्ते तेषां युक्तमिति वा किं वक्तव्यमित्यर्थः। किञ्च। यत्किञ्चिज्जगति कार्यं तस्य

"defects or blemish". Through whose "grace", this entire

सर्वस्य त्वमेव नियन्ता तदाह सदसतः परं त्वमिति। यत् सदस्तः कार्यकारणयोः परं नियन्तृत्वेन विचारितं ब्रह्म तत् त्वमेवेत्यर्थः। किञ्च। न केवलं नियामकत्वमात्रं किंतु भिन्नप्रक्रमेण भेद परिहृत्य एतद्रूपत्वेनैवोत्तरमुच्यते यदेष्ववशेषमिति। अवशिष्यत इत्यवशेषः। एतत् पूर्वमुपपादितम्। यथा सर्ववस्तुष्वयं भगवानवशिष्यत इति। अतः पर्यवसानन्यायेन तस्यैवानुसरणं कर्तव्यं सर्वत्र नान्यस्य नश्वरस्येति हेतुरुक्त उभयत्रापि। किञ्च। यदेषु ऋतं तद्भगवानेव इत्यर्थः। अवशेषमात्रेण न कार्यं सेत्स्यति तस्यापि कालान्तरे नाशसंभवात् घृतादिवत्। अतो हेत्वन्तरमुच्यते ऋतमिति। एवं पञ्चहेतवो निरूपिताः स्तुतौ निन्दायां च॥.

**SRI SUBODHINI:** For the sake of fulfilling the desires for property, son etc. on the part of the "worldly" persons only, the Vedic sayings have prescribed that these persons should do the "actions" specified in the "Upaasana" (worship) path. That is why, these persons with "desire", do such actions as prescribed in the Vedas. The Vedas also give the "desired" result to these persons." Even then, for those, who have no "desires", the "results" are "Me" only. Even then, these "desireless" persons, perform the "worship" and "actions" as prescribed in the Vedas, as it is a "duty" to do these "actions". In this way, the "worldly" and the "desire-free" persons, both inhale and exhale like the bellow. One of them, does all actions as prescribed by the Vedas, for the sake of fulfillment of their desires, which are "worldly" only. But these types of worship is not encouraged. Due to this, these persons are not included in this analysis here. Why? Here, the main subject analysed is about the "knowers of Brahman", and the Vedas always speak about "Brahman" only. Those people, who understand or think that the "orders" (rules) of the Vedas are aimed at the fulfillment of desires only or

pertaining to scrupulous adherence to "Vidhi" (way of doing "actions" (Karma), are being condemned here. These people are interested only in furthering their "life" (Prāna) like the "bellow" gives heat to every metal which is cold! In the same way, these "worldly" persons are bent upon giving sorrow to all others! Hence, they become "externally oriented", and get efficient in their "penance" and other "actions" (Karma), and through this also, they give "trouble" to others. Especially those, who kill animals give a lot more trouble and sorrow. (1) "These people give "curses" — even though they are not "cursed" at all"! (2) "Those people, despite being proficient in the Vedas hate us". These references in the Vedas prove, that these "worldly" persons do give trouble to others, even in a "supernatural" way! Hence, these people are treated as good as "dead" only, and become devoid of "results" in this world, and in the other. They live only for the sake of giving "pain" to others!

As per the Vedic saying, "that through the conduct of "sacrifice" (Yagna), these devotees please and serve Lord Vishnu, who is of the form of "Yagna" (YEJNENA YAJNAMAYAJANTA DEVAAHA). These devotees worship all the other celestial deities, as a "part" of Lord Vishnu (i.e. our Lord)." "These are only your devotees". Hence, only these devotees only are really the "carriers of vital air" (Praana), and these persons only deserve to have "life", and they are considered as the "best" among those, who "exhale and inhale"! No harm comes to anyone, through the actions of these devotees of our Lord.

It is also specially told, that the two types of persons, who were condemned earlier, also have, in them other "defects or blemish". Through whose "grace", this entire



Universe has been created viz. the great primordial principle (Mahattatvam) and "ego" (Ahamkaar), we live in the Universe, and also "wear" a body got only through their grace. But we do not serve either these "instruments" of our Lord, or the Lord Himself. Hence, we are called here as "ungrateful", the sin of which can never be removed or mitigated. The Vedas "order", that the devotees and servants of our Lord should do "Seva" of service to Him, with the attitude of "seeing Him in everything and everywhere" (Sarvaatmabhava). For this sake, it is further said, that even these great primordial principles (Mahat Tatwa) and others also, with a view to serve our Lord have made this "vast Universe" solely for the purpose of our Lord's "Leelas" (sport-play-Kreedaa). In fact, these "principles" did not have the capacity to make this Universe, on their own! But they were blessed by our Lord, with this capacity, which only enabled them to make this Universe. This also indicates, that these "principles of Mahat Tatwa" and "Ahamkaar" (great primordial principle and ego) are both "parts" of our Lord only. Realizing thus, that all these are only "parts" of our Lord, worshipping them is deemed as appropriate.

Through another way also, these two types of persons are condemned and praised too. It is said, that our Lord, who is the substratum and basis of everything, is the remaining, divine part as the "blissful self" in this "food-based" body, and our Lord is the "Purusha" who is the Central Divine Being in each one!

Like the producer of "vessels" etc. at first make a "mould", and then pour the molten metal in this "mould" through which, the "vessel" of the desired shape is made. If this way is not adopted, then the particular type of vessel will not be made at all. In the

same way, is the “body” made for all of us? Pots and vessels etc. are made out of specific actions (Kriya). But the “body” is not made through this type of “action”. From this, we can realize that, inside this body, there is an “object”, which is capable of making food, into “bliss”, “strength” etc. If this type of an “object” was not inside our body, the food we take in, will be in the stomach like the “ash” and a waste! But, the Lord, who is stationed inside all of us, on a daily basis, converts the “food” into “Rasa” etc. (strength, power etc.), and makes the body healthy and protects the same. Is it not then, important that we accord the “highest respect and love” to this Lord, who is inside each of us? The Lord’s divine nature as the “Purusha” (primordial divine Lord) is the reason, that He is present as the “Purusha” inside each one of us. In this Vedic saying, by thinking about the glorious “Purusha” nature of our Lord only, the conception of this “food-based” (Annamayam) and others have been determined (i.e. without the central basis of our Lord, there is nothing else). In this way, due to our Lord only, the divine nature of a “family lineage” (i.e. it’s continuous strong relationship), like birth in a “human” lineage ensures the attainment of a human body. In the same way, getting originated from our “blissful Lord”, the “Purusha” inside in each of us, is like our blissful Lord only!

Let there be this relationship of this “food based” body with our Lord and vice versa. What is the “special” factor in this? Answering this, our Shri Mahaprabhuji says that, there are 5 divisions here viz. (1) “Food based” (Annamayam). (2) “Vital air based” (Praanamayam). (3) “Mind based” (Manomayam). (4) “Knowledge based” (Vijnanamayam) and (5) “Bliss based”

(Aanandamayam). The best (5<sup>th</sup>) one viz. the "blissful Lord" (Aanandamaya) is "all blissful" only and as such, the "blissful Lord" is stationed in each one of us. There is no other purpose for our Lord to be attained by all of us, and the Lord also does not desire for anyone or anything else. This is the highest truth, which has been indicated here.

The Lord, who is stationed in each one of us, only is the "giver" of the "shape of bodies" for everyone. In the Taithariya Vedic saying, it is said, that due to the divine "Purusha" nature of our Lord only, the Lord, inside each one of us, is of the same stature and divinity. The same Lord, of whom the glorious description has been given is present, in the same measure and way, in each one of us. This Lord is of the form of "vital air" and all other. [Explanation: In this verse, it is shown, that the Lord is the "end", and the "remaining" part of this "food based" body. In this way, the same "Purusha" (the Lord of the Universe) is present, in each one of us, as the divine Purusha.] Many persons, without realizing this "blissful" self, as our Lord Sri Bhagawan only, regard this as a "Kosa" (envelopment). Our Shri Mahaprabhuji is using this word "Kosa" with a "pun" viz. he says, that those, who regard all these divisions inside one's body as only a "Kosa", will get "Soka" (sorrow) i.e. these persons are only describing their own "sorrow" only! BY GIVING UP OUR BLISSFUL (AANANDAMAYA) LORD, ONE ATTAINS THE REMAINING "SORROW" ONLY! I.E. THOSE WHO GIVE UP OUR LORD I.E. TURN THEIR FACE AWAY FROM OUR LORD AND GETS ATTACHED TO THE "KOSAS" (DIVISIONS IN THIS BODY), WILL ATTAIN ONLY "SOKA" (SORROW) AND NOTHING ELSE!

It is said, that "Brahman" is the holy feet of our blissful Lord (Brahma Puccham Pratishta). When our Lord is described as a "swan" (Hamsa), then it's "tail" (Puccham) is also described as the "bliss" aspect (Aanandam). Many persons, due to ignorance, also have described this divine "Aanandamaya" nature of our Lord as a "Kosa" only. If "Brahman" is not the holy feet of our Lord (Bhagawan) the result of both the paths of devotion (Bhakthi) and knowledge (Jnana) will not be the "same" (one). Why? The holy feet of our Lord will not be considered as part and parcel of "Brahman" (i.e. belonging to Brahman). All this has been explained in detail in the commentary (Anubhashya) on Brahmasutras by our Shri Mahaprabhuji.

Hence, the Lord, having stationed inside each one of us, is showering His "bliss" (Aananda) on all of us and is also the divine Purusha in us, making our body healthy and protects it in every way. He, who does not regard or respect such a Lord is considered as "ungrateful" (Kritaghna). What is there to be told on this further?

In this way, THOSE DEVOTEES, WHO WORSHIP OUR LORD, HAVING REALIZED HIS GLORY AND WAYS, ARE ONLY DOING "PROPER" ACTIONS IN THIS WORLD, AND WHAT MORE CAN ONE SAY AS REGARDS THEIR APPROPRIATENESS?

Moreover, we should remember, specially, that it is our Lord only, who is the inspirer and controller of all "actions and tasks", which happen in this Universe. That is why, with a view to reemphasize this "truth", it is said, in this verse, "Oh Lord! beyond both the "task" and it's "cause", You are the controller and mover, as also the contemplated "Brahman" (the supreme truth),

and in this way, not only You are the controller, You are also the "remaining" substratum and basis "divine" of everything! This has been already told earlier, that in all objects, it is our Lord, who remains as the "remaining essential part" (Sesham). This type of instruction and advice has been given, that we should always think, on seeing the "result" of every action, and follow only our Lord, who is the basis of everything i.e. we should never follow the "objects" which are "destroyable" and "perishable". Moreover by just saying or terming our Lord as the "remaining" part, (Sesha) the goal or result would not be reached. Hence it is doubly clarified that "YADESHU RYTHEM TAD BHAGAWAANEVA" i.e. the "truth" which is present everlastingly in all these, is our Lord only. In this way, in both "condemnation and praise", 5 causes/reasons have been described. [NOTES: After the 4 "Kosas" of food, vita! air, mind and knowledge, the 5<sup>th</sup> cause of "Aananda" (bliss) is our Lord (Bhagawan), through whom only the above 4 "Kosas" are enabled to function i.e. these 4 get power and capacity to function only through the power granted by the presence of our Lord in each one of us. To tell the "Jeeva" as the "blissful self" (Aanandamaya), instead of calling this blissful self as our "Bhagawan" (Lord) is against the specifications as laid out in the Vedas and in the Brahmasutras. To regard our Lord, who is "blissful" as a "Kosa" only, is again, against the scriptural rules and logical thinking. "Kosa" by itself cannot make food into "Rasa" or strength for the subtle body of the Jeeva. Only our Lord is capable of making this.]

कृष्ण एव सदा सेव्यो निर्णीतः पञ्चधा बुधैः ।

शरीरदः प्रेरकश्च सुखदः शेषसत्पदः ॥४॥१७॥

एवं देवतान्तरकर्मन्तरविधीनां निर्णयमुक्त्वा भगवदुपासकानामेव बहुविधानां तारतम्येन फलनिर्णयमाह उदरमुपासत इति।

**KĀRIKA 4(17) Meaning:** “ Our Lord Sri Krishna is the giver of all our “bodies”, inspirer of all actions, giver of all happiness, and the remaining essential truth in all of us. In this way, in 5 ways, the “Jnanis” have determined the divine nature of our Lord Sri Krishna and Sri Krishna only is to be served (deserving) at all times by everyone.”

In this way, after determining the nature of worship and “actions” (Karmas) of the other celestial deities, as given in the Vedas, now, the different individual separate results, which the devotees attain by the different types of worship of our Lord, are being described, as per the next verse.

उदरमुपासते य ऋषिवर्त्मसु कूर्पदृशः

परिसरपद्धतिं हृदयमारुणयो दहरम् ।

तत उदगादनन्त तव धाम शिरः परमं

पुनरिह यत्समेत्य न पतन्ति कृतान्तमुखे ॥१८॥

**VERSE 18 Meaning:** “In the path prescribed by the sages i.e. in the Vedic path, those, who worship and follow the path of “action” (Karma), have a “gross” outlook! Those persons worship the “heart” (through the path of the “nerves”) as they have only very petty and small “brilliance” in them i.e. they are able to see only “a little”! Oh, limitless Lord! your divine abode is the “best”. Your “head” is the Brahmaloka, which is the highest of the factor of “time” (Kaala) of the three worlds, and this abode is situated higher than this Brahmaloka. This is your glorious divine nature, attaining



which, the devotee escapes the devouring mouth of "time" (Kaala).

**श्रीसुबोधिनी:** भावदुपासकास्त्रिविधाः कर्मिणो योगिनो ज्ञाननिश्चेति। तत्र ज्ञानिनः श्रेष्ठाः अन्ये तु प्रथममध्यमा इति। 'एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम्' इति वाक्याद्भगवद्भजनं बहुधा संभवति। केचिदिदं पद्यं योगपरत्वेनैव योजयन्ति तच्छ्रुतिनिर्णये विरुद्धमिव प्रतिभाति। ऋषिवर्मसु वेदोक्तमार्गेषु ये उदरमुपासते कर्मोपासत इत्यर्थः। वेदस्योदरं कर्मेति उदरपर्यवसानाच्च उदरशब्दस्योभयथापि लक्षणा। मणिपूरकचक्रपरत्वे कर्मपरत्वे वा षण्णां चक्रणामत्रानिरूपणात् प्राप्त्यभावश्च। पञ्चात्मकविचारेऽपि उदरं सोमो भवति निन्दार्थं चोदरपदम्, शिशनोदरपरायणा लोके निन्दिता भवन्तीति। ते कूर्पदृशः स्थूलदृष्ट्यः। शर्कराः कूर्पशब्देनोच्यन्ते। अति स्थूलदृष्ट्य इत्यर्थः। कूर्पपेक्षया न्यूनं न पश्यन्ति। अथवा कच्छपपृष्ठं कूर्पं तत्र रेखाकारा भवन्ति ता दृष्ट्विन्निरूप्यन्ते। तेन किमपि न पश्यन्तीत्युक्तं भवति 'एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते' इति वचनात् निन्दा श्रूयत इति। एवं प्रथमस्थितानुक्त्वा मध्यमानाह परिसरपद्धतिं हृदयमिति। परितः सरन्तीति परिसरा नाड्यः तासां पद्धतिः मार्गो हृदयमनेन तत्र स्थिता योगाभ्यासेनाधश्चोर्ध्वं च सर्वानेव मार्गान् शोधयन्ति। एवं योगिनः हृदये भगवच्चिन्तका निरुक्ताः। ते **आरुणयः** अरुणवदल्पप्रकाशयुक्ताः। अरुणस्य पुत्रः आरुणिः। दहरमिति अल्पं छिद्रमिति केचित्। दहरशब्दोऽल्पवाचको वेदे निरुक्तः 'दहर वै सा पराभ्यां दोहाभ्यां दुहः' इति। अल्पप्रकाशाः स्वल्पं चोपासत इत्यर्थः। एवं सर्वात्मकस्य भगवतः केचन उदरं केचन हृदयं चोपासते। कर्मयोगौ गीतायाम्। योगप्रशंसा तु योगशास्त्रत्वात् बहिर्मुखोद्देश्यत्वाद्वा। तर्हि मुख्याः के इति जिज्ञासायामाह तत उदगादिति। तव धाम शिरः परमं 'तदाहुरक्षरं ब्रह्म सर्वकारणकारणम्। विष्णोर्धाम' इति वाक्यात्। भगवतो बहूनि स्थानानि तेष्वप्यक्षरं परमम्। अक्षरपदप्रयोगादेव परमत्वं ज्ञातव्यम्। अतस्त्रैलोक्यात् कालादपि शिरः ऊर्ध्वमेवोदगात्। तस्यैवाधिभौतिकं रूपं ब्रह्मलोक इति तस्य शिरस्त्वम्। पूर्वात् फलतः तस्योत्कर्षमाह पुनरिह यत्समेत्येति। यत् भगवत्स्वरूपं प्राप्य प्राणिनः कृतान्तमुखे न पतन्ति। मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते' इति। अतो ज्ञानिन एवोत्कृष्टा इत्यर्थः।

**SRI SUBODHINI:** The devotees who serve and worship our Lord are of 3 kinds. (1) Committed and devoted to "action" (Karmishta). (2) The Yogi and (3) the "Jnani". The "Jnani" is considered as the "best" among these three types of devotees of our Lord. The order of rating is, that the remainig "action-oriented" devotee and the "Yogi" are, respectively considered as the "lowest" and of the "middle" order respectively. As per our Lord's saying "My worship is done in many ways, as the One, as the Many and as the Universal form (which I have become). (EKATWENA PRITAKTWENA BAHUDHA VISWATOMUKHAM). In this way, our Lord's worship is done in many ways. Many persons regard these words of our Lord, as pertaining to "Yogic practices" only. But this prejudices the "determined" meaning for these words, as given by the Vedas. In the path of the sages (i.e. in the Vedic path) those, who worship our Lord, through various "actions" (Karma) have "gross" vision only (i.e. they see very little of the truth). The word "Udara" used here refers to "Karma" (action), and due to this, the "ending" (final result) of these "actions" takes place in one's "stomach" (Udaram) only! Usually these "actions" aim at the attainment of wealth and prosperity. If the meaning of "Udaram" is referred to as the "Manipooraka Chakram" inside the body (which the Yogis hold on to, in their "meditation") then this is also not right, as here, the description of the 6 "Chakras", has not been done. Hence this "meaning" of being the "Chakra" is not right.

Our Lord, who is the divine Purusha worshipped by the "Yagnas" is of "5 Aatmas" (Panchaatmak). Here also, on considering deeply, the meaning of the word "Udara" seems to be "Soma" (the "Soma" juice used in

a sacrifice). The purport of all this is, that this word "Udara" is used only to "condemn" those, who do their "actions" motivated by "desires" only. In other words, the worldly persons, who live only for the sake of their physical (sexual) pleasures and "stomach" have been referred to as worthy of being condemned! In this way, those who are wedded to the performance of "worldly" actions only (Karmi), have the "gross" vision (i.e. they cannot see "subtle" things).

The word "Koorpa" used here, denotes small "stones". These persons are able to see only small "stones", and they are unable to see or appreciate "subtle" principles. The word "Koorpa" also means the "back portion of the tortoise", where we see black spots, resembling "eyes". But these "eyes" have no capacity to see anything! In the same way, these "worldly" persons attached to "pleasures of the senses and stomach" are also incapable of seeing the "subtle" principles!

Our Lord Sri Krishna has told in the Gita, "In this way, following the three paths, these persons attain the results of their desires and get caught in the cycle of births and deaths". [(1) Attached to the Vedic path and it's results. (2) Those full of desires — Both of these get caught in the cycle of births and deaths.] Our Lord, through these words, has condemned such persons.

In the same way, after describing the status of the "lower category" worldly persons, who are wedded to "action", and what will happen to them (their fate?) now, the "state" of the "middle order" Yogis is being explained. The "nerves" in one's body are pervaded throughout, and the "heart" is their "path". Hence, these Yogis put their mind in their heart, and through the

process of Yogic meditation, they purify, all these upper and lower paths of the nerves. In this way, the Yogis contemplate about our Lord, in their heart. These Yogis attain the “brilliance” of a limited nature, of the sun. This process in the Veda is called as “Daharavidhya”, and the word “Dahar” means “holes”, and the Vedas have given the meaning of “little and small” for this word “Dahar”. Hence, these Yogis attain only very little of the “brilliance” and they, thus, worship only the “small and little”. In this way, many worship our Lord, through their “actions” (Karma) and in their “hearts” through Yogic practices. In the Gita, the Lord has given the praise to “Yoga” as the Gita is called as a “Yogasastra” or this has been done, by our Lord, with a view to keep those who are always “externally” oriented. (Bahirmukha) happy !

If all this is like this, who is then the most important and “valuable” worshipper? On getting this sort of desire to know, it is said here, that, “Oh Lord! Your holy abode, which is the “head” (in the physical sense) is Brahmaloaka. But these ideal “worshippers” go higher than this abode also. This abode is the cause of all causes. This is the imperishable Brahman (Akshara). The proof and evidence is given here, that, it is the “abode of Vishnu”. Our Lord has many “abodes” and among these, the “Akshara” abode is the best (imperishable) of all. The use of the word “Akshara” itself indicates it’s superlative glory and nature. One has to clearly understand this “imperishable” nature of our Lord’s holy abode! Due to this reason only this “head” is higher than the 3 worlds, and the divine concept of “Kaala” or time! This “head” is called, in the physical sense (Aadhibhoudik) as “Brahmaloka”. Hence it is termed as the “head”.

The greater glory of the “results” of this is being told, in comparison to the “results” (Phalam), which have been told already. A “Jeeva” after attaining this “Swaroopā” (form) of our Lord does not return back and fall into the mouth of “time” (Kaala) once again. i.e. the shuttling forth of “death and birth” ends for this devotee. Like it has been said by our Lord, in the Gita, “attaining Me, a soul need not take a birth again”. Hence, the “Jnani” is the “highest”. This is the purport.

कर्मरूपं हरिं केचित् सेवन्ते योगरूपिणम् ।

तेभ्योऽप्यक्षररूपस्य सेवकाः संमताः सताम् ॥५॥१८॥

एवमुपासनाभेदनिर्णयमुक्त्वा अनुप्रवेशश्रुतीनां निर्णयमाह स्वकृतविचित्र-  
योनिष्विति।

**KĀRIKA 5(18) Meaning:** “Many devotees worship our Lord Sri Hari through their “actions” (Karma). Many others worship our Lord Sri Hari through their “Yogic” practices. But, noble saints have regarded that devotee as the “best”, who worships and serves our Lord Hari in His “Akshara” (imperishable) form.”

In this way, after explaining the “differences” in the way of “worship and spiritual practices”, through the next verse, a description of the Vedic sayings regarding our Lord’s entry into this Universe, after creating the same is being done!

स्वकृतविचित्रयोनिषु विशन्निव हेतुतया

तरतमतश्चकास्यनलवत्स्वकृतानुकृतिः ।

अथ वितथास्वमूष्ववितथं तव धाम समं

विरजधियोऽन्वयन्त्यभिविपण्यव एकरसम् ॥१९॥

**VERSE 19 Meaning:** “Oh Lord! Although You are residing in the bodies of the celestial deities, humans

and all others, as the “original cause” — after creating by Yourself, this most astonishing Universe with its diverse forms — even then, You look, as though, You have entered into all these forms and shine and show brilliantly as the big, small and in endless other wonderful forms and ways! Like the “fire” blazes, either in a straight or crooked way, as per the type of wood which it burns! Hence, Oh Lord! he, who is a great Jnani, who has gone beyond all activities (of a self-centred nature) has understood and realized that it is You only, whose divine nature is truthful, and of one “bliss” (Rasa) among all these untruthful bodies and beings.”

**श्रीसुबोधिनी:** ‘तत्सृष्टातदेवानुप्राविशत्’ ‘स एष इह प्रविष्ट आनखाग्रेभ्यः’ इत्यादिश्रुतिषु प्रवेशः श्रूयते। ‘गुहां प्रविष्टावात्मानौ हि तद्दर्शनाद्’ इति न्यायेनापि निर्णीतः। स च प्रवेशः सर्वथा बहिःस्थितस्य आहोस्विदन्तरेव स्थितस्य प्रकाशे लोकास्तत्र पश्यन्तीति लोकप्रतीतिमाश्रित्य प्रवेशोऽनूद्यत इति भवति विचारः। तत्र बहिःस्थितस्यैव प्रवेशे आत्मसृष्टिविरोधः अद्वैतविरोधश्च, निरवयवत्वशब्दकोपश्च। प्रवेशेऽपि उभयोः प्रवेशो न्यायेन निरूपितः। क्वचित् प्रविष्टस्य जीवब्रह्मभावः। पूर्वं तु भेदे कारणाभावादतो द्वयं निर्णेतव्यम्। किं बहिःस्थितः प्रविशति उभौ वा प्रविशत इति। एतदत्र क्रमेण श्लोकद्वयेन निर्णयं करिष्यति। स्वेनैव कृतेषु विचित्रयोनिषु भगवान् हेतुतया तत्र स्थित एव विशन्निव चकास्ति। अनेन दृष्टानुवादिका प्रवेशश्रुतिरिति निरूपितम्। कार्ये कारणस्यानुप्रवेशः पृथग्वर्तते इति केचित्। अन्यथा तत्र प्रतीतिर्न स्यादिति। अत उभय संग्रहार्थं इवेत्युक्तवान्। ‘परस्य दृश्यते धर्मो ह्यपरस्मिन् समन्वयात्’ इति। भागवतेऽपि कारणस्य कार्ये प्रवेश उक्तः। अतो हेतुतया उपादानत्वेन स्थितोऽपि पुनः प्रविशति। एवं प्रवेशमुक्त्वा ‘सच्च त्यच्चाभवत्’ इत्यादिभिः प्रविष्टस्य वैलक्षण्यश्रुतेः। तस्यापि निर्णयमाह तरतमतश्चकास्सीति देवतिर्यङ्मनुष्यादिभावेन राजसादिभावेन च। नन्वेक एवान्तःप्रविष्टः कथं नाना भासते तत्राह अनलवदिति। अनेन जीवकृतं वैलक्षण्यमिति पक्षो निराकृतः भगवांस्त्वन्तर्यामी सर्वत्रैकविध एव जीववैलक्षण्येन देवादिभेद



इति। यथाग्निः सर्वत्र काष्ठेषु स्थित एव पुनस्तत्र प्रविशन् वर्णभेदं स्थलसूक्ष्मभेदं दीर्घवक्रादिकं च तनुते न त्वन्येन तस्य वैलक्षण्यमित्यर्थः। ननु दृष्टान्तमात्रमुक्तं न तूपपत्तिरिति चेत् तत्राह स्वकृतानुकृतिरिति। सर्वत्र भगवान् स्वकृतमनुकरोति। यथा शिक्षकः शिष्यविद्यामनुकरोति। एवं जगद्रूपेण भगवान् क्रीडितुं सर्वत्रानुप्रविष्टः तत्तद्रूपो जात इत्युक्तम्। तथा सति ये दोषास्तान् वारयति अथेति। 'अमूषु वितथास्वपि अवितथं तव धाम।' पाञ्चभौतिकानां वितथत्वे स्वस्य चावितथत्वे हेतुमाह सममिति। विषमाः पृथिव्यादयः उत्तरोत्तरदशगुणत्वात् प्रवेशे तेषां न समता संभवति। कठिनविरलावयवत्वेन वैषम्यावश्यंभावात्। आकाशस्याप्यनित्यत्वात् वैषम्यमेव परं सूक्ष्मत्वात् तदाकलयितुं न शक्यते। भगवांस्तु सम एव सर्वत्र प्रविष्टः 'निर्दोषं हि समं ब्रह्म' इति। ज्ञानादितारतम्यं तु जीवनिष्ठमित्युत्तरश्लोके वक्ष्यते। सर्वसमत्वमत्र विवक्षितम्। यत्र प्रविशति तत्समो भूत्वा तत्र प्रविशति। 'समः प्लुषिणा समो मशकेन समो नागेन' इत्यादिश्रुतेः। भगवतस्तुल्यांशप्रवेशे तु सर्वसमत्व नोपपद्येत। नन्वेवं सति कथं समता न प्रतीयते। अन्यथा भगवत्कार्येष्वपि वैषम्यप्रतीतिर्न स्यात्। भगवत्कार्याणि च 'योऽन्तः प्रविश्य मम वाचमिमां प्रसुप्ताम्' इत्यादिना निरूपितानि तत्राह विरजधियाऽन्वयन्तीति। ये विरजधियः रजोगुणरहिताः ब्रह्मदृष्टयः त एव तद्वैलक्षण्यं जानन्ति। यथा यो रत्नपरीक्षकः स एव कृत्रिमं सहजं च जानाति। अनु भगवत्स्वरूपमन्वयन्ति जानन्तीत्यर्थः। ननु तेषामेव तदभिज्ञाने को हेतुस्तत्राह अभिविपण्यव इति। अभितः सर्वतः इह लोके परलोके चविगतपण्युक्ताः सर्वव्यवहारातीताः। यो हि यदभ्यासं करोति स तं पश्यति। यथा व्यवहारनिपुणाः तोलनादिना दृष्ट्या वा पदार्थसमतां विषमतां वा जानन्ति। तथा ये व्यवहारं परित्यज्य सर्वथा ब्रह्मानुचिन्तकाः ते सर्वत्र ब्रह्मैव पश्यन्ति न तु विकारजातं तच्च सममेव। ननु ब्रह्मैव पश्यन्तुनामसममेव पश्यन्तीत्यत्र को हेतुः। ब्रह्म सममेवेति चेत् एतदेव विचार्यते समं विषमं वेति। तस्मात्समतां यां हेतुरतिरिक्तो वक्तव्य इति चेत् तत्राह एकरसमिति। रसस्त्वनुभवगम्यः सर्वत्रैव च तेषां रतिः समा। अन्यथा अनुभवविरोधे दृष्टिः समा न स्यात्। लोकेरसवैलक्षण्याभिज्ञाः विलक्षणरसेषु पदार्थेषु तुल्यरूपेष्वपि विषमदृष्टय एव भवन्ति। 'ब्राह्मणे पुलकसे स्तेने' इति

वाक्ये समदृष्टेर्निरूपितत्वात्। अतो भगवान् सर्वसम एव सर्वानुस्यूतः प्रविष्ट इति जगद्रूपेण प्रविश्य क्रीडन्नपि निर्दुष्ट इति निरूपितम् ॥

**SRI SUBODHINI:** “After creating the Universe, our Lord later entered into it”; “That, this, our Lord here (in the form of the “task” (Karya) itself), from the nail till the head in the upper portion, has entered into it”. In all these Vedic sayings “our Lord’s “entry” has been explained. It is also said in the Vedas “in the space of the cave of the heart, two “Aatmas” (Jeeva and Paramaatma) have entered into, and one can realize this by having their “Darsan”. In this way, in the “Brahmasutras” also, this “fact” has been determined, through this analysis.

Further thinking on this makes us ask the question, as to whether this “entry” of our Lord is of the Lord, who is situated “outside” or the One, who is situated “inside”? Due to the “Darsan” (seeing) of the people, from the worldly “Darsan” only we can say that, this “entry” of the Lord has happened from “outside”. Due to this way of thinking, if it is said, that the entry of the “outside” Lord only has happened, then many references such as “the Lord only (Aatma) took the form of this Universe” will be proved “untruthful” (i.e. false). This thinking will cut at the truth of Monism (Adwaita). In other words, the philosophy of “duality” (Dwaita) will be sustained. Through this, the determined fact (truth) that “our Lord has no limbs (parts)” will also get destroyed or disproved. This “entry” also, has been told in the “Brahmasutras” of “not one but of two” in a most logical way. At the time of “entry” only, the “dual” nature of “Jeeva and Brahman” got manifested. Then, due to this, is it necessary that, “both” have “entered”? Is it the Lord, who was situated “outside” entered or both

at first learns and reads the subject himself, like a

the "Jeeva" and the "Brahman" have "entered" with "identical" forms? In other words, like our Lord has entered into all "objects" with the "same" form and nature, is it that the "Jeeva" also has entered, in the same way? Or is it that the "entry" has been made in an "Atomic" form (Anu) only? All these "thoughts" will be determined in 2 verses later. In the 20<sup>th</sup> verse, the nature of "entry" of "Jeeva" will be explained. Here, now, the way of the entry of "Brahman" is being explained. It is said that our Lord, is stationed as the primordial cause, in all the "beings" (Yoni), which are astonishing and various in nature and which are created by Him only! — as if, He has entered into all these "beings" and has illuminated them! By telling like this, it is proved, that these Vedic sayings say only about the fact, which it has "seen". Some say that the "cause" enters into the "task" later separately. If this "entry" was not "separate", this sort of "reflection" will not be felt by all. Hence, the word "like this" (Evam) has been used to summarize both these opinions.

In the 49<sup>th</sup> verse of chapter 26 in canto 3, it has been said, that the "characteristics of the cause" is seen as closely merged in the "tasks" — hence, our Lord, although is the main essential cause" (Upaadaan) of every "task" (here, in the task of creation of this Universe), He looks as though, He has entered into this!

After describing this "entry" through the words used in Vedic saying, such as this verse "truth" (Sat) and all else happened" and others, it is conveyed that the "one, who is making the "entry" only is considered "separate" (i.e. different). In other words, this "entry" looks "special or different". This is how the Vedas say.

It is said here, that "Oh Lord! You show your "brilliance" in both higher and lower "natures" i.e. among the important celestial beings, among the petty beings, human and other natures! You also take innumerable "Rajasik" (dynamic) forms!

How can "One" Lord "enter into everyone and everything" and cause this endless variety of different manifestations? Answering this, it is said, that our Lord's "manifestation" is like the "fire entering into wood (Analavat) and looks brilliant". Of course, there is no "difference" in the nature of "fire", and in the same way, there is no "difference" or division in our indwelling Lord (Antaryaami). "Difference" in the "Jeevas" has been specified by pointing out at the celestial deities, petty lives, humans etc. Now in this verse, this sort of analysis has been negated and opposed, by specifying that "OUR LORD IS THE INDWELLING BHAGAWAN (ANTARYAAMI) AND HE IS PRESENT EVERYWHERE, IN THE SAME WAY AND KIND. It is due to the "differences" in the natures of the individual souls, that there is the difference of being a "celestial being", "human" etc. e.g. like fire is already present in the wood, even from the beginning and after entering into it, blazes as per the nature of the "wood" viz. short, long, curved, subtle, gross etc. This "differentiation" is done by "fire" only, and no one else is capable of doing this. This has been given only as an example, and we have not been made to understand this clearly through proper "reasoning".

Hence, on this, it is said, that "Our Lord follows at all times and places, His own actions (creation) – like a teacher, for the sake of teaching his disciple (student), at first learns and reads the subject himself, like a

"student", and then makes the student "learn" and equips him with knowledge! This makes the student "learned". In the same way, our Lord also, for the sake of His "play" (Kreedā), having become this Universe by Himself and having entered into all the objects, taking all these different forms (having become all these diverse forms) has engaged Himself in furthering His "play" with everyone and everything by Himself — of Himself, by Himself and for Himself!

It may appear that there is some "blemish" in this sort of "play". But this idea itself is negated by telling that, "Oh Lord! the divine brilliance and form, which has entered into these untruthful (i.e. impermanent) objects, made up by the five elements, is "truthful" (Sāthya)". The reason being that the "bliss" (Rasa) of our Lord is ONE AND THE SAME!

But the nature of earth and other elements is not like the changeless "Rasa" (bliss) nature of our Lord. Earth has 10 different types of "qualities", and due to this, it can never be the "same" in everything. Either the earth is "tough" or "soft", and in this way "differences" are always seen to be real.

Likewise, space also! It is impermanent. Hence it has "differences". But, being "subtle", it's "differentiation" cannot be easily identified or found out!

**BUT OUR LORD HAS "ENTERED" INTO EVERYTHING, EVERYWHERE IN THE "SAME" WAY (SAMA).** It has been said, in the Gita, by our Lord "Brahman is blemish free and same" (NIRDOSHAM HII SAMAM BRAHMA). The "differences" on "knowledge" (Jnana) etc. remain only in the "Jeeva". This "fact" will be explained in the coming verse. The purport of telling

this here is THAT OUR LORD IS SAME EVERYWHERE, WHEREVER HE ENTERS INTO, THERE HE BECOMES ONE WITH THAT BEING OR OBJECT, IN THE "SAME" WAY! It has been said again in the Vedas that "Our Lord is equal to an insect, fly, a snake and an elephant." Hence, our Lord has entered into all these "different species" in the same "way" and "manner".

Some person will ask as to how, then, there is "difference" among the various "beings", although the Lord has "entered" into each and everyone in the "same" way? Answering this, it is said, that our Lord has entered into the "fly" and the "elephant" with differences in His "Amsa" or "part" i.e. He does not "enter" into a "fly" with His "Amsa" (part) as He would "enter" into an elephant. In other words, the Lord enters into an "elephant" like an "elephant" and with a fly, like a "fly"! The purport is that, that the Lord adopts the qualities of the "being", in which He has entered into! Due to this reason only there is "apparent" differentiation seen, in the ways and "works" of our Lord!

In the Sri Bhagavatam, in the "praise" done by Dhruva, the "task" being done by our Lord has been explained through the words, "It is our Lord, who has entered into My inside and is waking up "My word", which has been sleeping so far" (YO ANTHA PRAVISYA MAMA VAACHAMIMĀM PRASUPTAAM). In other words, the Lord has entered into as the "sleeping word" in a "sleeping person". Otherwise, He would not be able to wake up this "word". Hence, the Vedas have proved that OUR LORD ENTERS AS PER THE "QUALITY" NEEDED FOR A PARTICULAR "TASK".



Who can realize or understand this "wonderful" Leela of our Lord? On this, it is said, that those great Mahaatmas, who have destroyed the "Rajoguna" in them and have also made their "hearts" pure, ie, such "Brahman" realized souls only are able to realize and understand this "astounding and wonderful" Leela of our Lord! Why? OUR LORD, AFTER ENTERING INTO EVERYONE AND EVERYTHING DOES NOT ENACT THE SAME TYPE OR KIND OF THE "LEELAS" AT ALL PLACES AND AT ALL TIMES! Due to this, men of "ordinary vision and capacity" are unable to see this "Leela" of our Lord, in the right perspective! Like only a dealer in precious gems is able to differentiate between the "true and false" nature of gems! In the same way, ONLY THE NOBLE SAINTS, WHO HAVE THE "VISION OF BRAHMAN" (BRAHMADRISHTI) ARE CAPABLE OF UNDERSTANDING THIS LEELA OF OUR LORD. What is the reason for this? On this, it is said that "these noble Mahaatmas, have given up (renounced) the activities (Vyavahaar) of both this world and of the "other", and are always engaged in the practice of our Lord's Leelas and actions (i.e. contemplation, hearing, remembrance of our Lord's Leelas). It is said, that a person attains the "full and total knowledge" of that subject or object, with which, he has become fully devoted to or committed (or practices). This enables this devotee to get the "Darsan" of his desired object! Like a person who is an expert in the worldly activities, and also engaged, day in and day out, on "measuring" objects, is able to tell the weight of an object, just by seeing it! His long association and experience with such objects makes him attain this capacity and power.

Hence, in the case of these noble Mahaatmas, as they are always contemplating, at all times, on "Brahman", they are blessed with the "vision of Brahman" and they see "Brahman" everywhere. They do not see any other "object", which is the result of "change". They see the "sameness" of Brahman, everywhere! What is the reason for seeing this "sameness"? On this, it is said that BRAHMAN IS OF ONE TYPE OF "BLISS" (RASA) ONLY (EKARASA). This is the "qualification" given to Brahman. "Bliss" can be realized only through an "experience". THE "LOVE" (RATI) OF BRAHMAN IS SAME EVERYWHERE. If this was not so, there will be "difference" in one's "experience" and the "same vision", which all Mahaatmas get, will be lost

In this world, those, who see or experience differences in "Rasa" (joy) see "difference in joy" even among "identical" objects. But as per the saying "Brahmins, insects, illiterate person and thieves have to be seen with the same "vision". In this way, the same "vision" is described. IN THIS WAY, OUR LORD IS THE SAME IN EVERYTHING. HE HAS ENTERED INTO EVERYTHING IN THE FORM OF THIS UNIVERSE AND IS PLAYING. EVEN THEN, HE HAS NO "BLEMISH" (DOSHAM). This is how, this is described.

सर्वत्र भगवांस्तुल्यः सर्वदोषविवर्जितः ।

क्रीडार्थमनुकुर्वन् हि सर्वत्रैव विराजते ॥६॥१९॥

एवं प्रवेशप्रसङ्गेन भगवतो दोषान् परिहृत्य द्वयोः प्रवेशस्य श्रुतत्वात् द्वितीयस्य का वार्तेति शङ्कां वारयितुमाह स्वकृतपुरेष्विति।

**KĀRIKA 6(19) Meaning:** "OUR LORD IS BLEMISH-FREE (DOSHAHITA). HE IS SAME EVERY-

WHERE . FOR ONLY ENACTING HIS "LEELA OF PLAY". HE IS PRESENT AND STATIONED IN EVERYONE."

It is said, in this way, that no "blemish" attaches to our Lord, due to this "entry into everything". Now, in the following verse, the "doubts" regarding the entry of the "Jeeva" are being removed. The entry of both viz. Jeeva and Brahman, has been told.

स्वकृतपुरेष्वमीष्वबहिरन्तरसंवरणं

तव पुरुषं वदन्यखिलशक्तिधृतोऽशकृतम् ।

इति नृगतिं विविच्य कवयो निगमावपनं

भवत उपासतेऽङ्घ्रिमभवं भुवि विश्वसिताः ॥२०॥

**VERSE 20 Meaning:** "Oh Lord! Wise people say that this "Jeeva" residing in the bodies made by You, is a "part" (Amsa) of You only, who is the repository of all powers! This "Jeeva", who is a "part" of You, is not affected by the covering of qualities and blemish pertaining to this body! These wise persons, after explaining the "course" of the "Jeeva" describe, due to their deep faith in You, get devoted to your lotus feet, which are glorified by the Vedas, and which destroy the "Samsara" of births and deaths."

**श्रीसुबोधिनी:** भगवत्कृतेष्वेव देवतिर्यङ्मनुष्यादिशरीषु भगवदंशः पुरुषो जीवः बहिरन्तःसंवरणरहित एव तत्कृतगुणदोषरहित एव, अंशेन कृत इति विषमो भवति। अयमर्थः। जीवो नाम भगवतश्चिदंशः अत्यन्तं विरलात्मा स सर्वेषु पुरेषु प्रविशन् अन्तर्बहिश्चैतन्यगुणपूर्ण एव तिष्ठति तेन स्वभावतः सोऽप्यविषम एव। तथाप्यंशेन विषमभावापन्नेन तिरोहितानन्देन कृत इति स्वानन्दापेक्षार्थं पुरेषु प्रवर्तते। तत्र च सुखमप्राप्नुवन् विषम इव भवति इति। इयानेवार्थोऽत्र निर्णीतो भगवति जीवे च वैलक्षण्यहेतुः। भगवांस्तु आनन्दपूर्णः कस्मादप्यानन्दं न वाञ्छति। जीवस्तु तिरोहितानन्द इति यतः

कुर्ताश्चिदानन्दमपेक्षते तेन विषम इव भवतीति। अंशकृतपदेन चायमर्थः सूचितः। एवं जीवबैलक्षण्यं ये जानन्ति तेभगवन्तं भजन्ते न त्वन्य इत्याह इति नृगतिं विविच्येति। आनन्दार्थमेव जीवस्य प्रवृत्तिः, आनन्दश्च भगवत्येवास्ति नान्यत्र। 'को ह्येवान्यात् कः प्राण्यात् यदेष आकाश आनन्दो न स्यात्। एष ह्येवानन्दयाति' इति श्रुतेः। यत्र जीवानामेवानन्दस्तिरोहितः तत्र जडानामानन्दगन्धोऽपि नास्ति परं मरुमरीचिकावदत्यन्तनिर्जलभूमौ यथा जलप्रतीतिभ्रान्तानामेवं सकृच्चन्दनादिष्वपि आनन्दोऽस्तीतिभ्राम्यति लोकः। सर्वो हिस्वस्मिन् विद्यमानं प्रयच्छति नत्वविद्यमानम्। अतः पण्डिता इममर्थं ज्ञात्वा भगवत एवाङ्घ्रिमुपासते आनन्दनिधिम्। ननु परमानन्दो भगवति भवतु नाम स्वर्गाद्यानन्दस्त्वन्यत्रापि भविष्यतीत्याशङ्क्याह निगमावपनमिति। निगमाः आसमन्तादुष्यन्ते अस्मिन्नङ्घ्राविति। 'सर्वे वेदा यत्पदमामनन्ति' इति श्रुतेः। वेदानां प्रतिपाद्यो भगवदङ्घ्रिरेव स च फलसाधनरूपः अतो यागा अपि चरणरूपाः स्वर्गोऽपीति मुख्यः सिद्धान्तः। 'अस्यैवानन्दस्यान्यानि मात्रामुपजीवन्ति' इति श्रुतेः। तथा सति 'एष एवानन्दयाति' इत्येवकारोऽपि संगच्छते। अतो वेदोक्त्यापि भगवच्चरणारविन्दादन्यत्र नानन्द इत्यर्थः। नन्वस्याप्युत्पत्त्यादिना विरुद्धधर्मसमवायात् जीववदानन्दतिरोभावो भविष्यतीति चेत् तत्राह अभवमिति। कदाचिदप्युत्पत्त्यादिरहितं प्रत्युत अन्येषामपि तन्निवर्तकमित्यर्थः। स्वर्गादौ सामग्रीदर्शनात् विशेषादर्शनाच्च आनन्दशङ्कापि भवेत् भुवि तु संभावनापि नास्तीत्याह भुवि विश्वसिता इति। तीर्थादिसंभावनया वा शुद्धान्तःकरणाः सन्तः भूमौ भगवति विश्वासं कुर्वन्ति, अन्यत्र भोगाभिनिवेशात् न विश्वासो जायत इत्यर्थः॥

**SRI SUBODHINI:** In the bodies of the celestial deities, the humans, the animals etc., there is this "Jeeva" (soul), and this "Jeeva" is a "part" (Amsa) of our Lord. although this "Jeeva" resides in various "bodies", it is not touched or polluted by the qualities, nature and blemish pertaining to these bodies. But, due to being a "part" (Amsa), it appears as though, there is some "difference and difficulty" in this "Jeeva". Making this

very clear, it is said, that THE "JEEVA" IS THE "CONSCIENT" PART OF OUR LORD. IT ENTERS IN A MOST SUBTLE FORM INTO VARIOUS BODIES. YET IT IS FULL AND TOTAL WITH THE QUALITY OF "CONSCIOUSNESS" IN BOTH INNER AND OUTER SIDES. HENCE, IN REALITY, IT HAS NO PROBLEM OR DIFFERENCE. IN OTHER WORDS, IT IS "SAME". BUT DUE TO THE DISAPPEARANCE OF THE ASPECT OF "BLISS" (AANANDA) AND BEING A "PART" ONLY, THIS "JEEVA" LOOKS AS IF IT IS AFFECTED BY THE BODY AND IT'S QUALITIES (BLEMISH ALSO). IN OTHER WORDS, BEING "ATOMIC" IN SIZE, IT UNDERTAKES SUCH ACTIONS WITH A VIEW TO ATTAIN "BLISS" (AANANDA) IN THE "BODIES". IN THIS WAY, IT TRAVELS INTO VARIOUS "BODIES", WITH A VIEW TO ATTAIN "AANANDA" OR BLISS. BUT NOT GETTING THIS "BLISS", (AANANDA) IT APPEARS TO BE IN SORROW AND DISTRESS. IN THIS WAY, IT IS CLEARLY STATED, THAT THE DIFFERENCE BETWEEN OUR LORD AND THE "JEEVA" IS ONLY THIS MUCH! OUR LORD IS ALWAYS FULL OF "AANANDA" OR BLISS. DUE TO THIS, HE DOES NOT BEG OR ASK FOR "BLISS" FROM ANYONE. THE BLISS OF THE "JEEVA" HAS DISAPPEARED. THAT IS WHY, THE JEEVA SEARCHES FOR THIS BLISS FROM EACH AND EVERY PLACE. DUE TO THIS HE APPEARS TO BE IN SORROW AND STRESS.

DUE TO THIS, THE DEVOTEE, WHO IS AWARE OF THIS "DIFFERENCE" BETWEEN OUR LORD AND THE "JEEVA" ONLY, GETS DEVOTED TO OUR LORD. NO ONE ELSE DOES THIS "BHAKTHI".

IN OTHER WORDS, HE, WHO IS NOT AWARE OF THIS VERY IMPORTANT "DIFFERENCE" BETWEEN OUR LORD AND THE "JEEVA", DOES NOT SERVE OUR LORD OR BE DEVOTED TO HIM!

The entire "efforts" of the Jeeva is aimed at serving or searching for this "bliss". But this "bliss" is only in our Lord, and is not present or attainable from anyone else. Like it has been said in the Vedas, "If this "space" is not there, who can take inhalation of vital air? And also keep one's life? Because, "bliss" is given by the "space" only."

As this "bliss" (of our Lord) has disappeared from the "Jeeva", we do not even have the "smell" of this "bliss" in the "gross" objects. Is there anything surprising on this? In other words, there is not even a trace of "bliss" (Aananda) in all "objects" which are gross. But, like the deluded persons get the "sight" of water in the "waterless desert" (mirage), in the same way, a human being gets deluded by thinking that they get "joy and pleasure" through flowers, sandal paste etc. the word "Aadi" is used to denote one's wife, sons, wealth etc. which are the usual centres of "bliss" for all.) In this way, the human being gets deluded. A person can give only, what he has and he cannot give anything else. Due to this, wise persons, who are aware of this "principle" THAT THE TREASURE HOUSE OF "BLISS" (AANANDA) IS OUR LORD ONLY; ONLY FROM OUR LORD, A DEVOTEE CAN GET "AANANDA"! OUR LORD ONLY CAN ALSO GIVE "AANANDA". IN VIEW OF THIS, THESE NOBLE SAINTS WORSHIP AND SERVE OUR LORD'S HOLY FEET ONLY!



May it be true that the "highest bliss" is stationed in our Lord only! (Paramaananda) . But, the "bliss" of heaven etc. will be there in these places also. Doubting like this, it is said that "all the Vedas speak of the highest bliss only in the holy feet of our Lord (NIGAMAA VAPANAM). Hence, the Vedas also prostrate only to our Lord's holy feet. The Vedas say, "All the Vedas explain the Bhakthi to the holy feet of our Lord" (SARVA VEDAHA YATPADAMAMANANTI). In this way, OUR LORD'S HOLY FEET ONLY IS THE "RESULT" AND ALSO THE "WAY" (SAADHAN). Hence "sacrifice" also is of the form of our Lord's holy feet. "Heaven" also is like this only i.e. our Lord's holy feet. This is an important philosophy or principle.

The Vedas further say that, (1) "Due to the bliss of this Lord only, all others are able to hold on to their lives (i.e. living)". (2) "Only this is able to make everyone attain bliss or Aananda". The word "Yeva" (only this) has been used to make this "fact" certain and determined. In this way, the Vedas have emphatically concluded, that THERE IS NO BLISS AT ALL AT ANY OTHER PLACE EXCEPT IN THE LOTUS FEET OF OUR LORD. If someone were to say, that our Lord's feet also may be subject to "origin" (hence "end" also) and like the "Jeeva", this holy feet also may lose the "bliss" by way of it "disappearing"! Moreover, due to this, even the "holy feet" might have to be born again (take birth) like any other "Jeeva"! Answering all these, it is said that OUR LORD'S HOLY FEET HAS THE CAPACITY TO DESTROY THE CYCLE OF BIRTHS AND DEATHS OF ALL OTHERS. HENCE, HOW CAN THE HOLY FEET BE SUBJECT OF BIRTHS/DEATHS?

In the heavens and other higher regions, due to the actual "seeing" of the instruments of "joy" (Aananda), and due to the absence of knowledge on the difference in heavenly happiness and joy, some may get "doubt" on this aspect of "joy" in these heavens also. But, on this earth, such doubts can never arise, as on this earth, there are sacred holy places (Theertham). The noble saints, through these "holy places" and through "worship" of our Lord, get their inner mind purified. This, in turn, make them get very firm faith in our Lord. In the "heavens" and other places, due to deep attachment to "pleasures", no one develops "faith and confidence" in our Lord.

गुप्तानन्दा यतो जीवा निरानन्दं जगद्यतः ।

पूर्णानन्दो हरिस्तस्माज्जीवैः सेव्यः सुखार्थिभिः ॥७॥२०॥

एवं प्रवेशश्रुतिप्रसङ्गविचारेण जीवानां स्वरूपमुक्त्वा तेषां आनन्दाकाङ्क्षायां भगवत्सेवैव कर्तव्येति निश्चित्य तत्रासंभावनाविपरीतभावनाव्युदासार्थं भगवत्पि कदाचिदानन्दो न भवेदिति को वा भगवान् यः पूर्णानन्द इति च संदेहद्वयं वारयितुमाह दुरवगमात्मतत्त्वनिगमायेति।

**KĀRIKA 7(20) Meaning:** "The "bliss" (Aananda) of the Jeevas has disappeared. There is no "bliss" in this Universe. Hence, those "Jeevas" who have a deep desire to attain "bliss", will have to perform "Seva" (worship) of our Lord, as our Lord is the highest and the fullest total bliss. Hence, our Lord only can bless a devotee with this "bliss" (Aananda)."

In this way, after explaining the nature of the "Jeevas" form through the Vedic verses, and also after explaining as to how, our Lord enters into the "bodies of Jeevas", with a view to enable the "Jeevas" to attain the "bliss", it is said here, that they should perform

our Lord's "Seva" (worship) only. This aspect was also determined. Now the "Jeevas" can get two doubts, due to their "opposing" attitude and/or the "impossible nature" of the "bliss" happening (in their mind). These doubts are: (1) Perhaps even in the Lord, there is no "Aananda" (bliss). (2) Who is the Lord, who has this "highest total" bliss? With a view to remove these two doubts, the following verse is given.

दुरवगमात्मतत्त्वनिगमाय तवात्तनो-

श्रितमहामृताब्धिपरिवर्तपरिश्रमणाः ।

न परिलषन्ति केचिदपवर्गमपीश्वर ते

चरणसरोजहंसकुलसङ्गविसृष्टगृहाः ॥२१॥

**VERSE 21 Meaning:** "It is very difficult to attain the "Jnana" (knowledge) of this principle of "Aatma". With a view to bless all of us with this "Jnana", our Lord has taken His incarnation. "Oh Lord! There are very rare devotees with total detachment, who put efforts to submerge themselves in the huge nectarian ocean of your holy Leelas and stories. Oh Lord! these devotees, do not want the happiness of liberation also! The reason for this is, that these devotees are attached to the company of those great Mahaatmas, who have taken complete and total refuge in your lotus feet! And with whom, these devotees conduct joyful and loving dialogues about your stories and Leelas! The highest bliss, (Paramaananda) which they attain in this holy association, is not seen or felt even in "liberation" (Moksha). Due to this only, these rare devotees have given up their houses and others." (ie everything else).

श्रीसुबोधिनी: भवत्यानन्दोऽस्ति न वेति शङ्कापि न कर्तव्या नापि को वा भगवानिति, नापि जीववज्जनने आनन्दतिरोभावः शङ्कनीयः। यतोऽवतीर्णस्य

कृष्णस्य चरित्रमात्रश्रवणेऽपि तादृश आनन्दो जायते येन विचारकाः **अपवर्गमपि** परमानन्दप्रापकं न परिलभन्ति कदाचिदपि न वाञ्छन्ति न हि दृष्टे अनुपपन्नं नाम व्याधातात्। एतस्याप्यभिज्ञापकमन्यदस्तीत्याह **चरणसरोजहंसकुलसङ्ग-विमृष्टगृहा** इति। गृहे हि महत्सुखं भवति। तत्सिद्धं विद्यमानं तदपि परित्यजन्ति। यदि भगवति सहस्रांशेनाऽप्यानन्दसंदेहो भवेत् तर्हि विद्यमानं को वा त्यजेत्। अतो भगवति आनन्दे कोऽपि संदेहो न कर्तव्य इत्यर्थः। अवतारोऽपि भगवतो ज्ञानार्थ इति विपरीतार्थतां वदन् संव्यवहार्यस्यापि पूर्णानन्दत्वमिति स्थापयति **दुरवगमो** य आत्मा केनापि ज्ञातुमशक्यः यश्चक्षुष्मात्र पश्यति तत्रोपायः कठिनः यः स्वात्मानमेव न जानाति तं को वा बोधयेत्। तथापि न बुध्यते स्वात्मा एवं सति कीदृशोऽयमात्मेति भवति संदेहः। तस्य च तत्त्वमपि दुर्ज्ञेयं किंरूपं तस्य परमार्थभूतमिति। एतादृशस्य ज्ञानं यदि लोके प्रसिद्धं स्यात् तदैतावता कालेन सर्वे मुक्ताः स्युः अत आत्मतत्त्वज्ञानार्थं लोकावगतं कारणं नास्तीति भगवानाविर्भूतः नितरां गमो ज्ञानम्, देहग्रहणमज्ञानकार्यं भगवतश्चेदमद्भुतचरित्रं अज्ञानकार्यसदृश गृह्णन् प्रकटीकुर्वन् सर्वेषां ज्ञानं संपादयतीति। अतोऽद्भुतकर्मणो भगवतश्चरित्रमेव **महानमृताब्धिर्महत्त्वं** लोकसिद्धसमुद्रापेक्षयाप्यधिकमिति। अयं समुद्रः कथंचिच्छोषं पानं बन्धनमुल्लङ्घनं वा प्राप्नोति स तु न केनाप्येतत्कर्तुं शक्य इति। अब्धित्वं तूपपादितमेव अमृतत्व च। तत्र परिवर्तनं **परित्वं** बहुधा आलोडनं तदर्थं परितः श्रमो येषाम्। येषां तादृशचरित्रालोडने सामर्थ्यं भवति ते महारसपानमत्ता इव स्वयं प्राप्तं केनचिद्दीयमानं वा अपवर्गं न गृह्णन्तीति किं वक्तव्यम्। बहुधा प्ररोचनायामपि तेषामिच्छापि नोत्पद्यत इत्यर्थः। ईश्वरेतिसंबोधनात् त्वया दीयमानमपि न गृह्णन्तीति सूचितम्। ननु परमानन्दस्योभयत्रापि तुल्यत्वात् कथासमुद्रे अवगाहनक्लेशाधिकात् किमित्यपवर्गं न वाञ्छन्तीति चेत् तत्राह ते **चरणेति**। यथा लोके एकाकी यथा रसानुभवं करोतीति तदपेक्षया सर्वैर्योगैः सह रसानुभवः सुखाधिक्यहेतुर्भवति एवं परमानन्दोऽपि। ते **चरणसरोजैकाश्रया** ये हंसास्तेषां कुलं समूहस्तेषां **सङ्गार्थं विमृष्टं स्वगृहं** यैस्तैः सह परमानन्दो बहुधा भोक्तव्य इति मोक्षापेक्षयापि भगवत्कथाश्रवणरसोऽधिको निरूपितः। गृहस्य प्रतिबन्धकत्वात् भगवत्सेवकानां च संमत्यभावात्त्यागः॥

**SRI SUBODHINI:** No one should have the doubt as to whether there is "Aananda" in our Lord or not! We should also not doubt, as to who is the Lord? We should also not doubt that our Lord also takes "births" like the "Jeevas" and hence, His "Aananda" also will get "disappeared", as in the case of the "Jeevas". Why? Just by listening to our Lord Sri Krishna's stories/Leelas only, the "hearer" attains, such an amount of "highest bliss" (Paramaananda), through which, they do not count or desire for the joy and bliss of "liberation" (Moksha) to come! In this way, they never desire the "Aananda" of Moksha.

Further, it is said here in this verse, that there are rare devotees, who have given up their houses with a view to enjoy the bliss of association and companionship of those great Mahaatmas (Paramahamsa), who have taken refuge in the lotus feet of our Lord. These rare devotees had very comfortable "homes of bliss", and there was no doubt for them for continuing to enjoy these "worldly" happiness and joys. But these rare devotees have renounced this "happiness" also. If there was a "modicum" (slight) doubt on the possibility or otherwise in attaining the "bliss" of our Lord, then how can anyone give up the pleasures and happiness of the house, which is available already? Hence, we should clearly know that, there is "Aananda" (bliss) only in our Lord. None should ever doubt this fact.

Our Lord's "incarnation" (birth) is with the motive of blessing everyone with "Jnana" (knowledge). By telling like this, some persons may see the "opposing meaning" in this. Why? Usually the "body" is the result of "ignorance", and how can a "body" caused by "ignorance" give "knowledge" (Jnana)? Thus, although,

telling like this, may give rise to the "opposite" meaning, the doubt on this is removed by telling that, "ALL THE ACTIVITIES OF OUR LORD ARE INFUSED WITH TOTAL BLISS (POORNAANANDA). This "Aatma" is very difficult to be understood by anyone. A person with his eyes cannot see this "Aatma". The way to realize this "Aatma" is very difficult indeed! He, who is unable to understand by himself, how can anyone else make him understand about himself? When unable to get this knowledge about one's own "Aatma", then a doubt arises, in one's mind, as to the nature of this "Aatma"! It is very difficult to understand it's principle also. What is the real actual spiritual form of the Aatma? What is it's true nature and meaning? If this knowledge of this highest Aatma was to occur to all in this world, then, by this time, everyone would have attained liberation or "Moksha". Due to this, no one is aware, in this world, of the way, through which, this "Aatma principle" can be known or realized. Again due to this only, for the sake of blessing the "Jeevas", with this knowledge of the "Aatma", our Lord has to take an incarnation. OUR LORD TAKES A "BODY" WITH A VIEW TO GIVE "JNANA" (KNOWLEDGE). Although for all the "Jeevas", the cause of taking "bodies" is ignorance, our Lord's taking a "body" breaks this "rule", and this "truth" can be realized after witnessing the various divine Leelas enacted by our Lord. Due to this factor only, our Lord's Leelas/stories are considered as "wonderful". Our Lord "adopting" a body which is usually made out of "ignorance" for everyone else, is entirely for the purpose of giving "knowledge" to everyone. Hence, our Lord's "wonderful" Leelas and stories constitute a huge nectarian ocean, much greater and glorious than the ocean, which

Lord, very rare devotees have given up their homes etc.



we see in this world. This "worldly" sea can be dried up, can be drunk or even a bridge can be put on this ocean. But, our Lord's nectarian ocean of His Leelas and stories can never be touched by anyone or dried up etc.!

Those great Mahaatmas who have churned this ocean and have got intoxicated with the drinking of the "Mahaarasa" (the great bliss), do not accept or take the "liberation" either attained by themselves or given by anyone else! What more can we say on this? These Mahaatmas are not tempted or attracted to any "Lobha" (enticements). They do not even get a desire to accept any object or material, even if offered. "Oh Lord! (Ishwara) — through this addressal, it is indicated, that "Even if you give them all these objects, these great Mahaatmas do not accept them. Then how will they accept anything given by anyone else?"

If, in both "Moksha" and "the nectarian ocean of our Lord's Leelas/stories, there is this highest Aananda (Paramaananda), then a question may arise, as to why someone has to take all the trouble of churning the nectarian ocean of our Lord's Leelas and stories? This is answered by saying, that in comparison to the enjoyment of our Lord's bliss alone, there is a greater bliss and joy, in enjoying this bliss along with many other deserving persons. In this way, in the state of "Moksha", one enjoys the highest Aananda alone. But through hearing the Leelas of our Lord, along with many others, the special bliss of the highest Aananda takes place. That is why, it is said that, "with a view to enjoy the companionship of the great devotees of our Lord, who have taken total refuge in the lotus feet of our Lord, very rare devotees have given up their homes etc.

By getting associated with such great Mahaatmas, these rare devotees drink the “Rasa” of the nectarian Leelas/stories of our Lord, and they enjoy numerous types of “bliss” arising out of their “Bhakthi” to our Lord. This way of “bliss” is not available in the state of Moksha or liberation. By telling like this, it is indicated that GREATER BLISS IS ATTAINED IN LISTENING TO THE LEELAS OF OUR LORD IN COMPARISON TO THE BLISS, WHICH ONE ATTAINS IN THE STATE OF MOKSHA! Sometimes, house, property etc. come in the way of ceaseless “listening” to the Leelas of our Lord. Hence, there is no approval for the devotees of our Lord to live in houses. Due to this, these rare devotees have given up their houses, which in the eyes of the worldly persons confer, in actual practice, great joy and happiness. [NOTES: In the 37<sup>th</sup> chapter, verse 21 – In this verse, it has been said, that our Lord has taken His incarnation with a view to teach all the “Jeevas” about His own principle of “Aatma”. The Lord had also removed the “curtain” of ignorance from the eyes of His devotees. That is why, following this, our Shri Mahaprabhuji has said, “The incarnated Sri Krishna” (AVATEERNASYA SRI KRISHAASTHA).

कृष्णो हरौ भगवति परमानन्दसागरः ।

वर्तते नात्र संदेहः कथा तत्र नियामिका ॥८॥२१॥

एवं जीवानां परमानन्देप्सूनां भगवानेव सेव्य इति निरूप्य तत्सिद्ध्यर्थं तत्प्रतिबन्धकं विशेषतो निर्दिशति त्वदनुपपत्तिमिति।

**KĀRIKA 8(21) Meaning:** “Our Lord Sri Hari (Sri Krishna) is the ocean of the highest bliss (Param-aananda). On this, there is no doubt of any kind as the Leelas/stories of our Lord determine this.”

In this way, after describing that those "Jeevas", who wish to attain the highest Aananda should do service to our Lord only, in the following verse, the nature of the "association of the bad", which causes the obstacle and hindrance for this service to our Lord, is specially described. This is done with a view to caution the devotees of our Lord, to be alert, so that, they can continue to do "Seva" to our Lord, with love and without any interruption or obstacle.

त्वदनुपथं कुलायमिदमात्मसुहृत्प्रियव-

च्चरति तथोन्मुखे त्वयि हिते प्रिय आत्मनि च ।

न बत रमन्त्यहो असदुपासनयात्महनो

यदनुशया भ्रमन्त्युरुभये कुशरीरभृतः ॥२२॥

**VERSE 22 Meaning:** "This body exists for the sake of performing your "service" (Seva) only! Hence, it behaves as one's own Aatma, as a good friend and a beloved person! You, Oh Lord! always confer what is beneficial to the Jeeva! You are the "Aatma and the beloved" of everyone! Yet, in spite of being blessed with pure bodies, such as the Brahmins, which are appropriate and fit to attain You, these Jeevas do not "revel" in your "bliss" through the performance of your "service". They do not, in this way, accept and receive the highest blessing of your "bliss". Instead, these "Jeevas" get associated with wicked persons, or get devoted to false deities and destroy their own "Aatma". Due to this, they attain sinful and cruel bodies and roam endlessly in this huge ocean of births and deaths! Hence, this is a matter for utter wonder and surprise indeed!"

**श्रीसुबोधिनी:** स्वाभिलषितस्यैव प्रतिबन्धकत्वं नान्येषामिति वक्तुमन्येषां प्रतिबन्धकतां निराकरोति। तत्र प्रथमं शरीरप्रतिबन्धकता निराक्रियते शरीरं

Lord, very rare devotees have given up their homes etc.

हि सर्वदोषदुष्टं असमर्थमालस्ययुक्तं च। अतो भगवद्भजने इदं प्रतिबन्धकं भविष्यतीति शङ्का निराक्रियते तव अनुपथं अनुगुणं सेवकरूपं सर्वेन्द्रिययुक्तं बलविवेकादियुक्तं च। इन्द्रियवत्त्वमेवाधिकारिविशेषणमिति तादृशे चेद् अहन्ताममता दृढा वा स्यात् तथा भगवदर्थं व्यापृतं न कुर्यादिति तदर्थमाह कुलायमिति। कुलायः पक्षिणां नीडं पक्षयोः समागतयोः तत्र ते न तिष्ठन्ति। शरीरं पुत्रादिभ्यश्च भिन्नं तथा यैः स्वशरीरं ज्ञातमस्ति केवलमिदं गृहरूपं तत्राप्यविवेकिनामेव हितकारीन्द्रियादिभ्योऽपि भिन्नं विवेके जाते सर्वदा त्यक्तव्यमिति यैरवगतम्। तत्रापि स्त्रीदेहश्चेत् सेवकदेहो वा भिन्नस्वभावेन द्वेषिदेहो वा भवेत् तदा कार्यं न सिद्ध्यतीत्याह आत्मसुहृत्प्रियवच्चरतीति। आत्मवत् सुहृद्वत् प्रियवच्चेति। आत्मा स्वाधीनो भवति। तेनास्य स्त्रीदेहवत् सेवकदेहवद्वा न भवतीति निरूपितम्। तत्तु पराधीनम्। तथापि धर्मकार्ये चेद् असहिष्णुर्न क्षमं भवेत् तथापि कार्यं न सेत्स्यति तदर्थमाह सुहृद्वन् मित्रवत्। मित्रं हि स्वस्य हितमेव करोति तथेदमपि धर्मकार्यादिसमर्थम्। किञ्च। प्रियो यथा स्नेहविषयो भवति एवं स्नेहपात्रम्। न तु महापातकयुक्तमिव द्विष्टम्, चण्डालादिदेहवन्मनः पीडाजनकम्। एवं देहस्य प्रतिबन्धकता निवारिता। कदाचिद्भजनीयो भगवान् प्रतिबन्धं कुर्यात् तदा का गतिरिति चेत् तत्राह तथोन्मुखे त्वयि हिते प्रिय आत्मनि चेति। भगवानपि ब्राह्मणादिदेहमुत्पाद्य स्वसेवार्थं कदा मत्सेवां करिष्यतीत्युन्मुखोऽस्ति। किञ्च। हितकारी यदा तस्य देहस्य विघातकं किञ्चिदापतति प्रमादात्तदा पालयति सुहृत्कृत्यमेतत्। तथा भगवान् प्रियः प्रीतिविषयः न हि प्रियकार्यं कुर्वन् कश्चित् खिन्नो भवति। आत्मा चास्य देहस्य सर्वेषामात्मा आवश्यक इति। एवं साधने सेव्ये चानुगुणे यो न सेवते तत्र हेतुः असदुपासनयेति। असतामुपासनया, दुष्टसङ्गात् भजतीत्यर्थः। उपासनापदेन च बाह्यदेवताः परिगृहीताः तेषामपि सकृदपि सङ्गे भगवद्भजनं न नश्यतीति ज्ञापितम्। नन्वसत्सङ्गं सर्वपुरुषार्थनाशकं किमिति कुर्वन्ति इत्याशङ्क्याह आत्महन इति। ते पूर्वतपापादात्महनो जाता यद्वशादसत्सङ्गस्तेषां जात इति। असतामिन्द्रियाणां वा उपासना। ततः किमत आह यदनुशयाः यस्मिन्नसत्सङ्गे अनुशययुक्ताः। उरुभये संसारे कुशरीरं प्राप्य अनेकजन्मसु परिभ्रमन्ति। न तु कदाचिदपि सुखलेशं प्राप्नुवन्तीत्यर्थः॥

**SRI SUBODHINI:** Only those "objects" which we ourselves desire act as "obstacles" in our performing service to our Lord. There is no other "hindrance" at all! [Due to "me" and "meum" (Ahamta and Mamata), one gets attached to wife, children, wealth and heaven, and for this sake worship and service other deities — instead of serving our Lord with devotion and love.]

In the first instance, it is said, that our body is not an "obstacle" at all in the worship and service of our Lord. Hence, its role as an "hindrance" is negated. This body is usually considered as "bad", as it is the repository of all types of "blemish". It is also deemed to be incapable and lethargic. Hence, the "body" is supposed to usually put "obstacles" in the service of our Lord. The answer to this "doubt" is given by specifying, that that this body can be made to tread the path chosen to serve our Lord, by becoming our Lord's "Sevak" (servant), as it is blessed with the "senses", strength and discriminating faculty. Through this, ideally this body is not an "obstacle" at all for the service of our Lord. In fact, due to the presence of the "senses" etc. only, the body becomes fit and deserving to do service to our Lord. The "existence" of senses only makes the body get entitled to do service to our Lord.

In such a body, which deserves to do continuous and loving service to our Lord, when (me and meum) (ego and attachment) become stronger and determined, then, this body is not used to do service to our Lord! Hence, it is said that **NO ONE SHOULD HAVE EGO AND MINENESS (ATTACHMENT) TO THIS "BODY". THIS BODY IS LIKE A "NEST" BUILT BY THE BIRDS, WHICH LEAVE THE NEST, NO SOONER THEY DEVELOP AND GROW THEIR OWN WINGS!**

Hence, it is said that the "body" behaves like a "good friend" — a good friend always does beneficial acts only! In the same way, this "body" also, being capable of performing "Dharmik" acts, acts like a good friend and confers only "benefits". The purport of all this, is that, the body always acts to inspire us to do service to our Lord at all times. Not only does this body behave and help like a good friend, but more specially, it also acts like a "loving person" with love! Hence, this body becomes the recipient of "love" (Priya), as it is the residing place of love and affection. IN OTHER WORDS, WE SHOULD EXPRESS "LOVE" WITH THIS BODY. THIS BODY SHOULD NOT BE USED TO HAVE INFATUATION IN THE WORLDLY WAY. IT SHOULD NEVER BE USED TO HATE ANYONE LIKE A WICKED SINNER WOULD DO, OR LIKE A "CHAANDALA", GIVE PAIN AND SORROW TO OTHERS.

In this way, the doubt expressed viz. that this body is an obstacle in the performance of our Lords' "Seva" is negated and removed.

Another doubt may arise in one's mind. Will our Lord put any obstruction in the performance of our "Seva" to Him? What will be the result then? This doubt also removed, by telling, that our Lord only, with a view to make us perform His "Seva", has blessed us with the noble bodies, such as the "Brahmins", and He is watching us eagerly, as to "when this devotee will do My service?" OUR LORD IS OUR BEST FRIEND. DUE TO THIS, HE REMOVES THE STRESS AND DIFFICULTIES OF HIS DEVOTEES, IN THE PERFORMANCE OF HIS SERVICE AND CONFERS ALL AUSPICIOUS BENEFITS ON HIS DEVOTEES.



THROUGH THIS, THE DEVOTEE IS ABLE TO DO SERVICE TO OUR LORD CONTINUOUSLY! OUR LORD IS THE "BELOVED" OF THE DEVOTEE ALSO. A "BELOVED" NEVER BECOMES UNHAPPY OR HURT BY DOING LOVING "SEVA" TO HIS BOSOM FRIEND. THIS IS THE TRUE NATURE OF RELATIONSHIP BETWEEN OUR LORD AND HIS DEVOTEE! OUR LORD IS ALSO THE "AATMA" OF EVERYONE. IN THIS WAY, HE IS ALSO THE "AATMA" OF THIS BODY!

În this way, when the instrument of the "body" being available, and our Lord, who is to be "served" is also favourably disposed, even then, if a person does not perform "service", then, this person begins to get associated with wicked persons, gets under the control of unbridled "senses", association with "non-devotees", takes refuge in other human beings etc. and does not serve our Lord at all. He also serves other deities and in this way, taking refuge in other deities, this person loses his service to our Lord. When one is clearly aware, that this sort of wrong and untruthful wicked association with others will "rob" and negate one's ideals and goals, why is it, that one persists in doing this only? The answer is given for this, by telling, that this person is the "killer or destroyer" of his own "Aatma". The sins committed by him in the previous lives have made him court "wicked company" in this life, and this has led to his becoming the "killer of his own Aatma". Alternately, due to his attachment to the "sinful senses", he does not perform the "service" to our Lord. What is the result of serving the needs of these sinful senses? On this, it is said that, this "attachment" leads a person to get firmly established and set in "bad association" only.

This, again, leads one, due to the predominant strength of the latent sinful tendencies, to take births in "cruel and sinful" bodies, in this cycle of births and deaths, which also originate great fear! In this way, they go through this cycle of births and deaths endlessly, thus having deprived of any comfort, peace or even a little happiness!

असत्सङ्गो न कर्तव्यो भक्तिमार्गस्य बाधकः ।

देहे ह्यनुगुणे कृष्णे नेन्द्रियाणां प्रियं चरेत् ॥९॥२२॥

एवं भगवद्भजनमेव जीवानामवश्यकर्तव्यमिति निरूपितं तत्र केन प्रकारेण भगवान् भजनीय इति विशेषजिज्ञासायां निर्णयार्थमाह निभृतमरुन्मनोऽक्ष-दृढयोगयुज इति।

**KĀRIKA 9(22) Meaning:** "One should not get associated with "wicked and bad" company, as it will put an "obstacle" in the performance of service to our Lord. Hence, if the body is fit to perform service to our Lord Sri Krishna, then one should perform service to our Lord Sri Krishna only. One should desist from putting the "senses" on the objects, which they usually like or get attracted to."

IT IS THE MOST NECESSARY DUTY OF JEEVAS TO DO THE SERVICE TO OUR LORD ONLY. This "fact" has been described up to now. In what way, this "service" is to be done? With a view to determine this "special eagerness", the following verse is given.

निभृतमरुन्मनोऽक्षदृढयोगयुजो हृदि यन्

मुनय उपासते तदरयोऽपि ययुः स्मरणात् ।

स्त्रिय उरगेन्द्रभोगभुजदण्डविषक्तधियो

व्यमपि ते समाः समदृशोऽङ्घ्रिसरोजसुधाः ॥२३॥

**VERSE 23 Meaning:** “The devotees, who have attained the final goal of “Yoga practices” through proper and efficient control over one’s vital air, mind and senses, are deemed to be the sages who worship You, Oh Lord! in their inner mind! Even your enemies have attained your holy feet through their constant “remembrance”! The Gopis, who were attached to your hands, resembling the Aadisesha serpent and we too (i.e. the Vedas) are considered by You as “same”, as You have the vision of “sameness” to all of us! This is due to the fact, that everyone respects and worships your lotus feet in a proper way.”

**श्रीसुबोधिनी:** ‘तस्मात्केनाप्युपायेन मनः कृष्णे निवशयेत्’ इति भगवच्चरणपरतैव प्रयोजिका न तु प्रकारविशेषः प्रयोजक इति वक्तुं मर्यादामार्गेण निषिद्धमार्गेण, पुष्टिमार्गेण, प्रवर्तकमार्गेण वा ये भगवदुपासकास्ते सर्वे भगवद्विचारेण समा एव साधारणधर्मस्य प्रयोजकस्य सर्वत्र विद्यमानत्वात्तत्र विहितमर्यादामार्गेणा ये सेवन्ते तान् प्रथमतो निर्दिशति नितरां भृतः मरुद्वायुः मनः अक्षाणि च, प्राणायामः प्रत्याहारो ध्यानं चोक्तम्। एवं त्रिभिः कृत्वा ये दृढयोगयुजः योगेन निरन्तरं भगवच्चिन्तकाः। हृदि भगवन्तं मानसपूजादिनां उपासते भगवति दृढं मनः स्थापयन्ति। तदेव भगवत्स्वरूपं तदरयोऽपि स्मरणाद्ययुः। सर्वात्मना यत्रैव मनो निविशते तदेवप्राप्नुवन्तीति विहितानां निषिद्धानां च तुल्यैव गतिरुक्ता। अनेन भगवति प्रमेयबलमेव मुख्यं न प्रमाणबलमित्यपि सूचितम् उभयेषामेषामन्तर्मुखता वर्तत इति। बहिर्मुखानप्याह स्त्रिय इति। उरगेन्द्रस्य शेषस्य भोग इव काय इव यौ बाहू तत्र च विषक्ता धीर्यासां तादृश्यो गोप्यः अतिबहिर्मुखाः वयं च श्रुतयः अन्तर्मुखाः सर्वादरणीयाः। एवं पुरुषाः स्त्रियश्च सर्व एव ते समाः। यतो भगवान् समदृक् सर्वानेव स्वकीयान् समत्वेन मन्यते। साधारणं तेषां धर्ममाह अङ्घ्रिसरोजं सुष्ठु धारयन्तीति। मुनीनां चरणधारणं स्पष्टम्। द्वेषिणां तु मारणार्थं समायातीति भावनायां चरणदर्शनमेव दृढं भवति। समागमनमेव तेषां भावनीयमिति। गोपिकानामपि तथा अभिसारप्रेप्सूनां, वयं च श्रुतयः। ‘सर्वे वेदा यत्पदमामनन्ति’ इति॥

**SRI SUBODHINI:** Through some way or method, it is the duty of everyone to put his mind in our Lord Sri Krishna. In this way, getting lovingly attached to the holy feet of our Lord is the real purpose of one's life. There is no other "true" purpose to one's life. With a view to clearly state this, it is said, that one should adopt any of the three paths to our Lord viz. (1) The "orderly" path (Maryada), (2) the "prohibited" path and (3) the path of "grace" (Pushtimaarga). Those who worship our Lord through any of these three paths are treated here as "equal and same". Why? (1) From the point of view of their "contemplating on our Lord", they are same — as the "object" is the same i.e. our Lord. In other words, they are all the "same" in the eyes of our Lord! All of them serve our Lord only i.e. the common purpose for all of them is "worship and contemplation on our Lord" (whatever their "path" may be).

In the first instance, the Vedic "Maryada" path is being described. These persons have controlled, in a proper way (1) Their "Praana" (vital air), (2) Mind and (3) the "senses", which have always been thinking about our Lord, through "Yogic" practices respectively they: (1) do "control over their breath" (Prāṇayāma), (2) make the mind "concentrated" (Prathyaahara) and (3) through the senses do concentration and meditation. Through these three ways, these devotees think about our Lord at all times, and continuously they worship our Lord, in their hearts, with mental worship and in this way, they firmly establish our Lord in their hearts.

Now, even the enemies of our Lord have attained Him, by remembering our Lord, on a continuous basis, by "hating" Him. The rule is that, when the mind enters

into any attitude or form, with full concentration, it attains or becomes that only!

In this way, those who follow the “paths” which are “approved” by the scriptures and “disapproved” by them, are now told to attain the same “goal” (Gati). This also indicates, that the strength in our Lord as the “loving beloved” (Prameya) is most important in comparison to the strength of “proofs and evidences” (Pramaana). In other words, our Lord’s gracious and loving will is more efficacious than anything else. He does not see as to whether the devotee remembers Him through “love” or through any other attitude. He only sees whether the devotee “remembers” Him! Why? Both these persons, the devotee, as also the non-devotee are concerned with the “remembrance” of our Lord, in their “inner mind” – one through “love” and another through “hatred”! i.e. both their minds are “inward-oriented”.

Now, the Vedas speak about those, who are “outward” looking! Firstly the reference is made to the Gopis of Vraja. These Gopis had got attached to the huge arms of our Lord, resembling the Aadisesha serpent. In this way, their mind was established in our Lord, albeit in the “outside”, and the Vedas say about themselves, “We the Vedas, are also internally oriented”. Due to this, everyone has honoured us! But the Gopis are considered as the “highest” among all the devotees of our Lord. All this is due to the glory and greatness of our Lord, who considers both “male and females” as “same” in His vision. OUR LORD HAS ONLY AN “EQUAL VISION” FOR EVERYONE! HENCE, HE REGARDS EVERYONE “LIKE HIMSELF”, AND ALSO AS “EQUAL”! All these devotees worship the lotus feet of

our Lord in a very devoted way. The sages, of course, are very specially devoted to worship and hold the lotus feet of our Lord, at all times, in their minds and hearts!

As regards the "enemies", when our Lord sets out to kill them, these "enemies", due to their constant remembrance of our Lord's divine form etc. are able to establish firmly this divine form of our Lord, in their mind. In fact, all these wicked persons constantly think of our Lord visiting them, although to fight with them! The Gopis of Vraja also always desired to meet our Lord. "We, the Vedas, also worship, prostrate to and meditate on the lotus feet of our Lord" (as per the Vedic saying "All the Vedas sing about the glory of our Lord's holy feet").

सर्व एव हरेर्भक्तास्तुल्या यान्मन्यते हरिः ।

अतः कृष्णो यथात्मीयान्मन्यते भजनं तथा ॥१०॥२३॥

एवं भक्तानां तुल्यता निरूपिता तत्र शास्त्रविरोधमाशङ्क्य परिहरति क इह नु वेदेति।

**KĀRIKA 20(23) Meaning:** "The devotees, whom our Lord considers as "His own", are regarded by our Lord as "equal". Hence, in the same way, our Lord Sri Krishna regards His devotee as "His own", in the same way our Lord regards the worship of the devotee also as "His own" (i.e. the devotee should worship our Lord in the way the Lord has regarded him as "His own").

In this way, the "equality" of all devotees was described. Doubting this as, perhaps, violating the scriptural rules, the same is negated through the next verse.



क इह नु वेद बतावरजन्मलयोऽग्रसरं

यत उदगादृषिर्यमनु देवगणा उभये ।

तर्हि न सन्न चासदुभयं न च कालजवः

किमपि न तत्र शास्त्रमवकृष्य शयीत यदा ॥२४॥

**VERSE 24 Meaning:** "Oh Lord! Lord Brahma got originated from You! Afterwards the two types of "celestials" got originated. Due to this, how can the "originated" later ones, or the ones, who have got merged back into their "origin", ever understand You, who has existed from the very beginning? This is worth contemplating and when You, Oh Lord! begin to sleep, after attracting everything created into Yourself, then, nothing remains there viz. no task, no cause, no mind, no time (Kaala) and no scriptures either."

**श्रीसुबोधिनी:** ननु 'ज्ञानी प्रियतमोऽतो मे ज्ञानेनासौ बिभर्ति माम्' 'चतुर्विधा भजन्ते माम्' इत्युपक्रम्य 'तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते' इति ज्ञानिनः प्रशंसाश्रवणान्मुनीनां स्त्रीणां द्विष्टानां श्रुतीनां च कथं तुल्यतेति चेत् तत्राह क इह नु वेदेति। इयं ज्ञानप्रशंसा यो जानामीति मन्यते तदबुद्धिमाश्रित्य निरूपिता न तु परमार्थतः कश्चिज्जानाति तत्र हेतुः इहास्मिन् संसारे को वा भगवन्तं जानाति यतो वयमपि न जानीमः। अत एव श्रुतिः 'यस्यामतं तस्य मतं मतं यस्य न वेद सः' इति। ननु कथमज्ञानं प्रमाणस्य विद्यमानत्वादित्याशङ्क्याह अग्रसरं, सर्वप्रमाणात् पूर्वमेव सिद्धम्। ज्ञाता च अवरजन्मलयः मध्य एवोत्पद्य गतः। भगवान् प्रथमत एव सृष्टिमुत्पाद्य तिरोहितो जातः, मध्ये सृष्टौ जीवा उत्पन्नाः श्रान्ताश्च, पश्चात् प्रलयार्थं समायास्यति। यदि वा अयं प्रथमत एव स्थितः स्यात् प्रलयपर्यन्तं वा तिष्ठेत्, तदा सृष्टेर्व्यवधायकत्वाभावात् भगवन्तं जानीयात्, 'न तं विदाथ य इमा जजानान्यद्युष्माकमन्तरं बभूव' इति श्रुतेः। अतः सृष्टेर्व्यवधायकत्वान्न कश्चित्सृष्टावुत्पन्नो भगवन्तं ज्ञातुं शक्तः। यत उदगादिति यतः त्वत्तः ऋषिर्ब्रह्मा उत्पन्नः। तं ब्रह्माणामनु उभये आध्यात्मिका आधिदैविका देवगणा उत्पन्नाः।

ननु प्रलयानन्तरं व्यवधायकत्वाभावात् कथं न ज्ञायत इति चेत्, तत्राह तर्हि न सन्न चासदिति। यर्हि भगवान् सर्वमेवावकृष्य शयीत तर्हि ज्ञानसामग्री कापि नास्ति, प्रथमतो न सत् सन्वा ज्ञाता, नासत् ज्ञापकमिन्द्रियादि कार्यं वा हेतुभूतम्। नाप्युभयम् इन्द्रियसन्निकर्षः व्यापारो वा, उभौ यातीत्युभयम्, सदसदात्मकं मनो वा 'नासदासीन्नो सदासीत्तदानीम्' इति मन्त्रव्याख्याने उभयात्मकं मनो निरूपितम्। तथैवाग्निरहस्ये उभयात्मकं मनो निरूपितम्। केचिदुभयात्मकं जगदित्याहुः 'मनसैवानुद्रष्टव्यम्' इति प्रयोजकस्य मनसा निषेधः। कालवेगोऽपि मात्रास्वरादिनियामकः सत्त्वगुणप्रेरको वा यो ज्ञानमुत्पादयति। न वा किमपि शास्त्रं वेदपुराणादि। यतः सर्वमवकृष्य शयनं करोति। अतो ज्ञानसामग्र्याः सर्वस्या एवाभावात् कस्यापि नापरोक्षं भगवज्ज्ञानमित्यर्थः। कदाचिद्भगवत्साक्षात्कारस्तु तावन्मात्रज्ञापको नाशेषविशेषं बोधयति। अवतारे तु मर्यादावादी आनन्दमयं देहं मन्यते। आत्मसाक्षात्कारे तु न भगवद्वैभवपरिज्ञानम्, योगजधर्मजनितत्वाच्च स्वप्नवन्न तस्य वस्तुनियामकत्वं, प्रमाणसंवादस्तु नानाविधानुभवात् निर्विचिकित्सं ज्ञानमुपपादयति तस्मात्सृष्टिदशायां प्रलयदशायां वा सर्वथा ज्ञानसामग्र्यभावान्न कोऽपि ज्ञाता। प्रशंसा तु प्रवर्तिका यथाकथंचिच्चित्तशुद्ध्यर्थं प्रवर्तयति। ततः शुद्धो भगवद्भजनं कुर्यादिति भावः॥

**SRI SUBODHINI:** The scriptures say: (1) The "Jnani" is very much loved by Me as he worships Me, with his "Jnana" (knowledge). (2) "Four types of persons worship Me. Out of these the "Jnani" is the "best" as he is devoted on a daily basis, to unite his mind in Me and, his devotion is exclusively consecrated to Me only". (3) In this way, we hear the "praise" sung on the "Jnanis" in the scriptures. Then, how come, here, the sages, women, enemy and the Vedas are all told to be "equal" only? Answering this, it is said, that the person who tells that "I am a Jnani" usually utters these words, merely through the sharpness of his intellect only (Buddhi). In reality, this so called "Jnani" does

not know anything. What is the reason for this? It is due to the fact, that we have to enquire as to who really knows or has understood about our Lord, in this world? The Vedas say further, "we do not know at all". Hence, the Vedas declare that, "he, who says, that he does not know, he only has understood". Further, he, who says that he knows, really speaking, this person has not known at all! Why? THE LORD (PARAMATMA) CANNOT BE UNDERSTOOD BY ANYONE, AS HE CANNOT BE UNDERSTOOD EVEN WITH THE HELP OF EVIDENCE ETC. (PRAMAANA). WHY? OUR LORD HAS EXISTED EVEN BEFORE THE ORIGIN OF THESE "EVIDENCES"! In fact, the one, who attempts to understand, after getting originated also "dies" and merges back into our Lord! Hence, he who is not in the "beginning" nor at the "end", and is only seen in the "middle", how can he ever hope to understand? ie. How can the "Temporary" know the everlasting?!

Our Lord, after creating this Universe by Himself, later "hides" Himself. In the middle, in the "created" Universe, the "Jeevas" are born and die also. The "hidden" Lord will come back only at the time of "Pralaya" (dissolution of the Universe). If the "Jeeva" was existing before the creation and is also present, at the time of "dissolution", then there is a possibility of the Jeeva understanding the "truth", as there is no "curtain" preventing his "seeing"! But, as he is present only in the "middle", the "curtain" which prevents his "seeing" in the form of this "creation" is present and due to this, the Jeeva is prevented from seeing the truth or understand it. As per the Vedic saying that, "The one who has originated this creation cannot be known by the "Jeeva", due to the reason that this "creator" is of a

different nature than You". In this way, the Vedas negate the idea that the "Jeeva" knows or understands our Lord!

"Oh Lord! from You, Lord Brahma was born! Afterwards, the celestial deities of the physical and divine nature were originated. During the "creation", and after the "dissolution" also, why no one was able to understand our Lord? Answering this, it is said, that after the "dissolution" i.e. when our Lord had withdrawn everything "created" by Him, into Himself, by attracting all of them to get merged in Him, and begins His "sleep", then no object or material will exist, with which one can gather "knowledge" i.e. the "truth" (Sat), the "knower" is not there. Neither are the "untruthful" viz. the "senses", through which, one can "know" — as these "senses" are also not there! There are no "senses" and there are no "activities". There is also no "mind" either. It is said in the Vedas that, "during the dissolution stage "mind" has been told to be of the form of both viz. the "truth and untruth" (Sat and Asat). In this way, in the "Agnirahasya" also, "mind" has been told to be of a "double form" as explained earlier. Some people say that, this is true of the Universe also i.e. combination of Sat and Asat — truth and untruth).

"Only through the mind can one understand". But this mind, is absent at the time of dissolution. The inspirer of Satwa quality of sound, measures etc. viz. the factor of "time" (Kaala) also is absent. There is no scripture or Purana either (i.e. they are all lost). The reason being that OUR LORD IS SLEEPING AFTER WITHDRAWING EVERYTHING INTO HIMSELF. In this way, there is the total absence of any instrument of knowledge and due to this, no one is able to get the direct "knowledge" (Jnana) about our Lord.

The Vedas have stated that, "some courageous person has indeed seen the indwelling "Aatma"". Due to this, how can we say, that one cannot get the "Jnana" about our Lord? With a view to remove this doubt, it is said, that it is possible, that a very courageous deserving person, who is able to get the "Darsan" only, but, he is not able to understand the entire gamut of the special qualities of our Lord (i.e. in total) i.e. He does not get the "total knowledge" about our Lord in full.

During the incarnation of our Lord, our Lord takes a particular body and this body is regarded by the votaries of the path of "Maryada" as "full of bliss" (Aanandamaya). When the "Jeeva" realizes our Lord, he does not get the "full and total" knowledge about our Lord. If this "realization" has been got, through the process of "Yoga", then, like in a dream, this "knowledge" cannot become the "controller" of the events, which take place during the "dream"! In the same way, the sayings of the "evidences" (Pramaana) leads to various "experiences", through which a "doubt-free knowledge" cannot be originated by these sayings of "evidences" also. Due to this reason only during the state after creation and during the state of dissolution (Srishti and Pralaya), as all the instruments which enables a Jeeva to know about our Lord are absent, there is no presence of a "knower" (Jnāta) — who will try to realize or know about our Lord, through spiritual practice! The glory of "Jnana" has been spoken, so that a "Jeeva" will put efforts to attain "Jnana", and "efforts" are required to be done for the sake of purifying the mind. After getting this "purity", a Jeeva should serve and worship our Lord, through which, our Lord will shower His grace, on being pleased. [NOTES: The "body" of

our Lord, during His incarnation is made up of the quality of "Satwa". As our Lord Sri Purushothama has manifested in this incarnation, this "body" becomes full of "bliss" (Aanandamayam). Hence, through one's Satwik quality one attains "Jnana" (knowledge). But the "Jnana" about our Lord can happen only through His grace (Anugraha). With His grace, a devotee is able to get the total "Darsan" of our Lord, in His true gracious self!]

ज्ञानमार्गो भ्रान्तिमूलस्ततः कृष्णं भजेद्बुधः ।

प्रवर्तकं ज्ञानकाण्डं चित्तशुद्ध्यै यतो भवेत् ॥११॥२४॥

एवं ज्ञानकाण्डस्यापि भगवद्भजनपरत्वं निरूप्य येऽन्ये वादिनः भगवद्भजनं न सहन्ते अन्यथा च शास्त्रं वदन्ति तान्निषेधति जनिमसत इति द्वाभ्याम्।

**KĀRIKA 11(24) Meaning:** "The root of the path of knowledge is "delusion". Hence, a wise person should not get bogged down on this path, and he should worship and serve our Lord, with love only. Because the role of the "Jnana" path (i.e. it's task) is only to purify the inner mind."

Thus it has been described, that the "Jnana-part" of the Vedas is related to the service and worship of our Lord only. Now, those persons of different faiths, who are unable to tolerate the idea of service and worship of our Lord, due to which, they try their very best of give the opposite interpretation to the meanings of the scriptures, are now dealt with, and in the next 2 verses, all their arguments are negated.

जनिमसतः सतो मृतिमुतात्मनि ये च भिदां

विपणमृतं स्मरन्त्युपदिशन्ति त आरुपितैः ।



त्रिगुणमयः पुमानिति भिदा यदबोधकृता

त्वयि न ततः परत्र स भवेदबोधरसे ॥२५॥

**VERSE 25 Meaning:** "From untruth (i.e. what is not there, from that) they think that "origination" has taken place (Nyaya philosophy). Some regard that the "truth" (Sat) also is destroyed (Vaiseshik philosophy); some accept "divisions" among the "Jeevas" (the Mimaamsak philosophy); some others regard the "results of actions" as truthful (the Saankhya philosophy); all these persons give these instructions and views on the basis of "superimposed delusion". They say that this "Purusha" (Lord) is of 3 qualities. This sort of "division", Oh Lord! is due to "ignorance". You are of the blissful form of Jnana and this sort of "ignorance" cannot be in You at all! — as You are beyond this and everything else!"

**श्रीसुबोधिनी:** ते प्रतिकूला द्विविधाः अर्धवैनाशिकाः सर्ववैनाशिकाश्च। तत्र प्रथममर्धवैनाशिकान्निराकरोति, ते चत्वारो वादिनः। नैयायिकाः, वैशेषिकाः, मीमांसकाः, सांख्यैकदेशिनश्चेति, तन्मतं हसन्त्य इव श्रुतयो निरूपयन्ति, तत्र नैयायिकाः असत एव घटादेः जनिं वदन्ति। असन्नेव पश्चाज्जननेन सद्भवतीति। एतदसङ्गतम्। सत्तायाः संबन्धस्य च नित्यत्वे कथं घटस्यासत्त्वं स्यात् सत्त्वासत्त्वयोर्विरोधात्। नाप्यसत्त्वस्य जातित्वं तत्समवायो वाङ्गीक्रियते येन कालव्यवस्थया घट उभयं प्राप्नुयात्। अतः केवलमदर्शनमात्रेणासत्त्वं वदन्तो भ्रान्ता एव नैयायिकाः। एवं सति भक्तिमार्गो विरुध्यते। भगवत्कृपादीनां नित्यत्वे भजनेन कृपा न स्यात्। इच्छादीनामपि नित्यत्वादिच्छयावतारो न स्यात्। परमानन्दस्य च सुखत्वेनानित्यत्वात् पूर्णानन्दो भगवान्न स्यात्। अत इदं मतं निराक्रियते। वैशेषिकादयस्तु सतो मृतिमाहः। सङ्घातः सन्नेव पश्चान्निव्रियते तथा सति तस्याग्रे परलोकचिन्ता न कर्तव्या। सङ्घातस्यैव देवदत्तशब्दवाच्यत्वात्। बाह्यानां मुख्योऽयं सिद्धान्तः। भोगव्यवस्था तु तादृशान्येव तानि भूतानि स्वभावादेव भवन्ति। एतत्पक्षे तु ज्ञानभक्त्यादिमार्गाः सर्व एव तिलापःकृताः। अत एतन्निराकर्तव्यम्। सङ्घातादिन्द्रियवर्गसहितः आत्मा उत्क्रामति

‘उत्क्रमान्तं स्थितं वापि’ इति वाक्यात् ब्रह्मविदामनुभवोऽस्त्येव। जातिस्मरणामपि लोके संभवात्, अन्यथा तेषामप्यहिंसादिविधिर्व्यर्थः स्यात्। ज्योतिःशास्त्रप्रामाण्याच्च संवादित्वेनापि तन्मतं व्यर्थं स्यात् ‘अनन्तं नाम’ इति श्रुतेः। अर्थाश्रयत्वश्रवणाच्च नित्यसिद्धोऽर्थः देवतारूपो वा आधिदैविको वा देवदत्तशब्दवाच्यः। एतदुपपादितं चतुर्थं कर्मनिर्णये देहस्योपलक्षकत्वमेव न तु विशेषणत्वमिति। यथावस्थान्तरेण पाकादिसाधनमुत्पाद्य पुनरन्यावस्थापन्नः पुनरन्यद्भोगं करोतीति सिद्धम्। नामकरणं च तत्रत्यात्मन एव न तु देहसहितस्यैव शास्त्रीयत्वात्। केशादिवद्वस्त्रादिवद्वा देहस्यापि सहभावमात्रत्वात्। अतः सत आत्मनः मुख्यसद्भातस्य वा परलोकाद्यन्यथानुपपत्त्या न मृतिः, तस्मिन् सति पूर्वोक्तन्यायेन भक्तिमार्गः सेत्स्यति। मीमांसकादयः आत्मनां जीवानां भेदमङ्गीकुर्वन्ति आत्मनीश्वरे यज्ञादिरूपे वा, तथा सत्येक ईश्वर इति पक्षो न सङ्गच्छते। अन्यथा एकश्चेदीश्वरः कर्तुमकर्तुमन्यथाकर्तुं समर्थः स कथं विषम जीवेभ्यः फल दद्यात् कुतो वा विषमं कर्म कारयेत्। कारयिष्यन्वा वैषम्यनैर्घृण्ये वा कथं न प्राप्नुयात्। तस्मादीश्वर एव नास्ति कर्मातिरिक्तः। स चानेक इति प्रतिनियतं कर्मैव कर्तव्यमिति मन्यन्ते। तन्मतमपि निराकर्तव्यम्। अन्यथेश्वराभावे कस्य प्रणिधानं स्यात्। तेऽप्यारोपादेव तथा मन्यन्ते। कर्म कुर्वाणाः फलं प्राप्नुवन्ति। दातारं तु न पश्यन्तीति। अन्याधीने फले अवश्यं दातुरपेक्षा। साक्षादजन्यफलेषु राजभित्तिनिर्माणादिषु तथा दर्शनात्। न हि यागः स्वर्गं पाक ओदनमिव साधयति येनेश्वरापेक्षा न स्यात्। स्वर्गश्च ब्रह्माण्डाधिपत्यधीनो लोकात्मकः। सुखसाधनान्यपि तदधीनानि। अन्यथा तदानीमेव स्वर्गः कुतो न भवेत्। अत ईश्वरे अवश्याङ्गीकर्तव्ये एकैनैव महाराजवत् कार्यसिद्धो प्रतिनियतेश्वरकल्पना व्यर्थाः, गौरवात्। जीवानां तु भेदो नात्राद्दिष्ट इति प्रतिभाति एकवचनप्रयोगात् प्रकृतानुपयोगाच्च। जीवभेदः प्रत्युत भक्तिसाधकः न तु बाधकः। सोऽपि बहुधा निरावृत्तो निराकरिष्यते च। अन्ये पुनः सांख्यैकदेशिनो योगिनश्च विषणं कर्मफलं नित्यं मन्यन्ते ‘योगेन साधितो योऽर्थः स नित्यो हि निगद्यते। वैदिकेनाप्यक्षयात्मा लोकः स्यान्नित्यकर्मणा’ तस्मिन्नपि पक्षे नेश्वरप्रयोजनम्। स्वसाध्येनैव कार्यसिद्धेः तदपि निराकर्तव्यम्। आरोपैरेव प्रशंसावाचकशब्दानां सत्यत्वरोपकबुद्ध्यैव

तत्संभवात्। 'अपाम सोममृता अभूम' इति सोमप्रशंसावाक्यम्। 'अक्षय्यं ह वै चातुर्मास्ययाजिनः सुकृतम्' इति तु सुकृतप्रशंसा। तस्माद्भ्रमसिद्धान्ता तत इति नैतद्वाक्यानुरोधेन पूर्वोक्तसिद्धान्तेदूषणमाशङ्कनीयमिति भावः। ननु भक्तिमार्गोऽपि त्वदुक्तन्यायेन न सङ्गच्छते विष्णुर्हि सेव्यः शिवो ब्रह्मा वा एते गुणाभिमानिनः प्रतिनियतकार्यकर्तारः स्वस्वाधीनमेव स्वभक्ताय कार्यं कुर्वन्ति। अतस्त्रिगुणमयोऽयं पुरुषः नारायणो ब्रह्माण्डाभिमानी गुणैः कृत्वा सत्त्वरजस्तमोभिः भिन्नः सन्नुपाधिभेदेन जीवभेदेन वा स्थित्यादिकं करोतीति अल्पदातृत्वात् किं भक्तिमार्गेणापि गुणमयत्वाच्च सोऽपि तिरोहितानन्द इति राजसेवकवदन्योन्योपधावनमपेक्षते। दृश्यते च तथा पुराणे लोके चेति यत्स्मार्तानां मतं तदपि निराकर्तव्यम्। अन्यथा पूर्वोक्तमार्गो न सिद्ध्येदिति त्रिगुणमयः पुमानिति। यो भजनीयभेदः सोऽपि यदबोधकृतः भगवत्स्वरूपाज्ञानादेव जायते यतः। स्म प्रसिद्ध्या आर्ताः स्मार्तशब्दवाच्याः। ते यमाचक्षते सा त्वेका भगवद्विभूतिः न तु तावन्मात्रो भगवान् भक्तिमार्गप्रतिपाद्यः किंतु पुरुषोत्तम इति बहुधा निरूपितम्। ननु पुरुषोत्तमत्वपक्षेऽपि यद्यज्ञानं स्यात् मूलभूतस्य तदा स दोषस्तदवस्थः। अत एव केचिन्मूलभूतमेव ब्रह्म अज्ञानाश्रयो विषयश्चेत्याहुः।

**SRI SUBODHINI:** These persons who are against the worship and service of our Lord (i.e. against Bhakthi to our Bhagawan) are of two types. (1) Half-destroying and (2) all-destroying! We will now deal with the first category, which is condemned by the Vedas. This category can be divided into 4 parts viz. (1) Nyaya. (2) Vaiseshika. (3) Mimaamsaka and (4) Saankhya — Yekadesi. The Vedas, as though ridiculing these philosophies, now describe their propositions.

In the first instance is the "Nyaya" (logic) philosophy, which is described by the Vedas. the "Nyayik" philosophers say, that whatever object is not there in the first instance, when it's origin or birth takes place, at this time only, it is "truthful" (Sat) e.g. the pot was not

there before i.e. it was "untruthful" (Asat). Later it was made, and at this stage, it became "truthful" (Sat). Are these philosophers really right? On an examination, we can say, that these persons are not right. Why? i.e. the relationship of the truth with the pot is external. If the pot was to be untruthful, how can it ever have a relationship with the "truthful" (pot) as both "untruth" and "truth" are opposing to each other i.e. both cannot exist together. Either, there is "truth" or not! These "Nyaya" proponents say, that "untruthful" nature is related to the "pot", and through the factor of "time" (Kaala), the "Pot" can be both truthful and untruthful at the same time! These persons are indeed deluded, as they say that the "pot" is untruthful, just because it is not seen at all before it's origin! If we were to accept this deluded argument, we will face a clear opposition in this path of Bhakthi or devotion i.e. we cannot sustain this path of devotion, as in this path of devotion "manifestation and disappearance" are accepted as truthful and permanent. This truth is proved by the scriptures too.

Now, the opposing thought to the Nyayik philosophy is told very clearly. It is said, that the grace of our Lord happens only when the Jeeva does service and worship (Bhajan). If this "grace" is permanently manifested i.e. if it happens by itself, then regarding the showering of Lord's grace, as a result of one's worship or service will be "untruthful". Moreover, no purpose will be served through worship and service to our Lord. In the same way, if we accept the idea, that our Lord's will and desires are permanently manifested or expressed, then our Lord's "incarnation" should take place "daily". But this does not happen. When the devotee prays to our Lord only, the incarnation of the Lord takes place, after the Lord getting a will and desire to manifest Himself!

If the "highest divine bliss" (Paramaananda) is only a "sort of happiness" (Sukham), then this "bliss" is qualified by this "quality", and hence will be "impermanent and temporary". Then, our Lord will be regarded as not having His total bliss (Poornaananda). He will have to come under the control and order of time (Kaala) also. Hence the "Nyayik" philosophy is condemned here, and the acceptance and approval of the powers of "incarnation" and "disappearance" is made. [Through the acceptance of these powers, our Lord's "grace" becomes permanent. Yet when the "Jeeva" does his service and worship, this "grace" gets manifested. Hence, one should do worship and service to our Lord. This system is indeed truthful and proved so. Our Lord's will and desire are permanent. Even then, when a devotee prays, then the Lord manifests Himself. Through this, our Lord takes His incarnation. Hence, it is necessary also to do prayer to our Lord. Our Lord's "highest Aananda" (Paramaananda) is His nature itself, hence it is permanent. That is why our Lord is called of the nature of "permanent total bliss" (Nithya Poornaananda). By accepting these two "powers", we can accept the "appearance" and "disappearance" of this Universe also. Hence we cannot accept the thought of origin of "untruth" (Asat). This philosophy therefore is wrong and is full of "blemish".]

The Vaiseshika philosophy which regards that even the "truth" gets destroyed is being dealt with. They regard the body as "truthful". But it gets destroyed. Hence, no one should think of the "other world". As this body is only given a "name" (e.g. Devadatta). Together with the "death" of the body, the name of "Devadatta" also gets destroyed. Then, for whom will be the other world? Why are we anxious or thinking about

the other world? This philosophy is outside the ken of Vedic thoughts. In this philosophy, the "enjoyments" specified are based on the elements only. In this, Jnana, Bhakthi and the virtuous paths are called and termed as meaningless. Hence, it is very necessary to negate this path. As per the saying in the Gita, "the Jeeva gets out of the body along with all the "senses", and this is the experience of the knowers of Brahman also. In this world, there are people who remember about their previous "births". Moreover, if there is no "other world", then for these persons (i.e. who are Vaiseshikaas) the dictum of the scriptures, "Do not harm anyone", will be also futile. In the science of Astrology, it has been specified, that due to the planetary positions, one can forecast death and sojourn in the other worlds. Even this will be false and useless. Our Vedas say, that the "names are endless" (Anantham Naamaha). A "name" is there, always connected to an "object" only. Imagine, we have given the name of "Devadatta" to a person, whether he is celestial being or a divine one. In this way, this name is given for the sake of "identification" of the "body" only. By it's very "name", there is no other "virtue or quality" attached to the person, in any way! In the Brahma Sutras, in the fourth division, which is dealing with the "determination of Karma" (actions), this fact has been described, that this "name" is only an "identity" of the body, and not a "qualification"! Like for example, through the mixing of various ingredients, a "mixture" is cooked and this "mixture" is consumed for enjoyment or pleasure. Thus two states viz. (1) the "naming" is done only to a "Jeeva" and not to the "Jeeva" along with the body! In other words, where the "body" is a quality of the 'Jeeva', there the "naming" is not done (i.e. for



animals etc.). The reason being "naming" is a scriptural action. Along with the Jeeva, the body is there like the clothes, hair, ornaments, when these are worn on the person. Hence the "truthful Aatma" and the "important" coming together of the "elements" do not get destroyed. If we were to regard, that these also get destroyed, then there is no reason or cause for the existence of the "other world" at all. Only, when we do not accept the view, that these are also destroyed, the path of devotion (Bhakthi) will get sustained, as per the logic mentioned separately earlier.

As regards the "Mimaamsaka" philosophy, they regard the "Jeevas" as the "many", and also regard the "Jeevas" as different and separate from our Lord. if we regard our Lord as of the form of "Karma" (actions), then we cannot regard our Lord as "ONE" only. The followers of this "Mimaamsaka" system say, that if there is only "one Lord" and He is also capable of "DOING, NOT DOING AND DOING DIFFERENTLY, then, how come this One Lord is giving troublesome and unpleasant results of actions to the Jeevas? How come, He makes the "Jeevas" also do wrong and unpleasant acts? If the Lord does these type of sorrowful actions and makes the Jeevas also do the same type of actions, why do we not then call this One Lord as wrong and vindictive? (capricious). Hence,, these "Mimaamsakas" say, that there is nothing else than "Karma" (action) and there is no God or Lord (Ishwara) at all! This "Karma form of God" are many and everyone should perform the "Yagnas" (sacrifices) as provided in the scriptures. It is therefore necessary to refute the arguments of these "Mimaamsakas" also.

If we were to accept the idea that there is no "God" (Ishwara) at all, what will a devotee do meditation upon? These Mimaasakaas also do meditation on the "super-imposed" Ishwara and they deem, that it is the "Karmaroopa Ishwara" (the form of god symbolized by Karma or actions), who gives the results of their actions. They do not see the "giver of results" and due to this, they regard the "Karma" (action) only as "God" (Ishwara).

When the giving of "results" of one's actions is in the hands of another, and is not within the control of "Karma" then, there is the will and desire of the "giver of results" involved in this. Like, in building a "palace", the workers need the existence of a "king" to give them their wages! Like in cooking, the "food" is made and is "seeable" immediately. But after the performance of a sacrifice, "heavens" does not become available immediately! If there is no Ishwara (God), and there is a "heaven" which is under the control of the ruler of this Universe and all materials for happiness are also under this ruler's control, and if the "results" of actions are also not under His control, then one should definitely attain to the "heaven" no sooner the "sacrifice" (Yagna) is completed. But this does not take place. Hence, it is very necessary to accept the existence of "Ishwara" (Lord). It is also wrong to presume, that there are different "Ishwaras" (Gods), who give "results" to various different types of actions — like one "king" is enough to get all the actions done in a kingdom!

Here, the difference between the "Jeevas" is not mentioned. But it appears so. This difference among the "Jeevas" is useful in the consideration of the path of devotion. The view, that the "Jeevas" are different from

each other (and are “many”) is also condemned. A little later, the view will be specifically negated.

Now, we shall deal with the proponents of Saankhya and Yoga. The votaries of these paths regard the results of actions performed as “permanent”. They also say, that the “objects” attained through “Yoga practices” are permanent. The “worlds” attained, through the daily duties performed, as per the Vedic scriptures, are also regarded by these persons as “imperishable” (Akshaya). Herein also, the concept of “Ishwara” is not regarded as important. Only through the “actions” and its “results” one can attain one’s “goals”. This view also is deserving to be negated, as herein the “truth” is super imposed only on words of praise, and the whole system has been evolved in this way e.g. It is said, “we will become immortal after drinking the Soma juice”. These are just “praising” words. Another example is, “Those who do the Yagna of Chaaturmaasya” will attain imperishable “Punya” (good results). In this way, this path is full of “delusions”, and is not connected with any of the other paths detailed above.

With all this analysis, the value and importance of the path of devotion also will not be proved or sustained. Is it then, that the purpose of this analysis to prove, this path of devotion, wherein Lord Vishnu, Lord Siva and Lord Brahma are worshipped and served? All of them have the “qualities” with which they are invested (Gunaabhimaani). Hence, they can do only such “tasks”, which their “qualities” are capable of doing. They are under the control of these “qualities”, and they can bless their devotees only as per their capacity based on the “quality” which they possess. It is Lord Sri Narayana, who is the controller of this Universe and is invested with

the 3 qualities (Satwa, Rajas and Tamas) also has become the three "deities" of Lord Vishnu, Lord Siva and Lord Brahma (through the "Satwa" quality Sri Narayana has become Lord Vishnu and He protects and rules the created Universe. Through the quality of "Rajas", Lord Brahma creates this Universe and through the quality of "Tamas", Lord Siva destroys this Universe. All these three "forms" are taken by Sri Narayana only.) There is also the "creation", "protection" and "destruction" afforded by these three "deities" for the three types of "Jeevas". Hence the Satwik, Rajasik and Tamasik Jeevas are respectively provided by Lord Vishnu, Lord Brahma and Lord Siva, who respectively protect, create and destroy. These people, who speak against the path of devotion ask this question, as to what is the use of this path of devotion when all the three "deities" can, at best, give only very little? They further say, that even Sri Narayana, being invested with "qualities" has only the type of "bliss" in Him, which can get lost or disappeared! (i.e. it is temporary). In fact, all the three "deities" require to worship and meditate on each other (i.e. they are dependent on each other). In this way, these persons, who follow the path of "Smaartha" condemn this path of Bhakthi.

Now let us see as to whether this path of "Smaartha" also needs to be negated. It is said, that the "Purusha" is of three qualities and through this, these persons cite a "division" in the "divine forms" to be worshipped by the devotees. This "division" is also made due to "ignorance" of the real divine nature of our Lord. That is why, (i.e. due to this "ignorance") these persons are called as "Smaarthas". The purport of this expression is as follows. The word "Sma" means "famous" and the

word "Aarthaha" means "sorrowful and suffering"! i.e. the "Lord" whom these people worship and serve, is only the manifestation of one "power" (Vibhooti) of our Lord. But the Lord, who is described in our path of devotion is not a "mere manifestation of power", but "Sri Purushothama". In this way, through many ways, this has been established. If someone were to say, that even in this argument of Sri Purushothama, there is "ignorance", then the same "blemish" will remain in the "root form of the primordial elements" (Moola Bhoota Swaroopa). That is why, we have to say, as said by many others that the root cause for this Universe, viz. Brahman, only is the refuge and object (subject matter) of ignorance (Ajnana) as it has been said.....(in the "Karika" which is given below).

‘आश्रयत्वविषयत्वभागिनी निर्विभागचित्तिरेव केवला ।

पूर्वसिद्धतमसो हि पश्चिमो नाश्रयो भवति नापि गोचरः’ इति॥

**KĀRIKA Meaning:** "Only "Jnana" (knowledge) has no "division", as it is related to both the basis (refuge) and the "subject". This knowledge only is Brahman. Whatever happens later, becomes the basis and the subject matter of the first "object" i.e. it cannot be understood."

**श्रीसुबोधिनी:** अयमपि पक्षो निराकर्तव्यः। अन्यथा भक्तिमार्गः परामार्थपर्यवसायी न स्यादतो निषेधति त्वयि न ततः परत्र स भवेदवबोधरस इति। त्वयि पुरुषोत्तमे स अबोधः कथमपि न प्रवर्तते। तत्र हेतुद्वयम्, ततः परत्रेति अवबोधरस इति च। 'आदित्यवर्णं तमसः परस्तात्' 'यः सर्वज्ञः सर्वशक्तिः' इति 'सत्यं ज्ञानमनन्तं ब्रह्म' इति 'स्वप्रकाशश्चिदात्मा' इत्यादिश्रुतिसहस्रैः अज्ञानसंबन्धो निराक्रियते। ज्ञानस्यापि यो रसः परमानुभवरूपः स एव आत्मा स्वरूपं यस्येति। अतो मतान्तराणां भ्रान्तिमूलत्वात् निर्दुष्टत्वाच्च भगवन्मार्गस्य भगवान् सेव्य इति सिद्धम्॥

**SRI SUBODHINI:** Hence, the philosophy is that, the root cause of this Universe viz. "Brahman" is the basis (refuge) of "ignorance" and the "object" also. When we analyze "Brahman" like this, then the inner meaning becomes that "Brahman" is subject of "ignorance" i.e. the knowledge of Brahman can arise through only "ignorance"! Hence, even this view also has to be negated. If we do not condemn this "view" then, the end result of the path of devotion cannot make one attain the "highest meaning" (our Lord) — Paramaārtha! Hence, in this verse itself, it is negated by telling, "Oh Lord! You are of the form of "Rasa" (bliss), and You are the "beyond" of everyone." In this, this "ignorance" cannot remain or exist at all. Two reasons have been given for this. (1) You are the "beyond" of everyone and everything — like it has been told that (by the Vedas) "You are very far away from "ignorance" and You are of the colour of the sun!" (2) It is also told, that "the Brahman is aware of everything and is all-capable." (YAHA SARVAJNAHA SARVA SAKTHIHI). It is also told, that Brahman is "truth, knowledge and limitless" (SATHYAM JNANAM ANANTHAM BRAHMA). From this also, it is proved, that there is no "ignorance" in Brahman. It is also said that "You, Oh Lord! are of the form of brilliance and Jnana" (SWAPARAKAASA CHIDAATMA). In this way, through all these Vedic sayings, it has been clearly proved, that there is no "ignorance" (Ajnana) at all in "Brahman" and in no way it is related, even in a small measure, to ignorance. Hence, through these Vedic sayings all these arguments also have been negated.

Jnana's "bliss" is experienced, and this is the real divine nature of our Lord. Hence all other philosophies



will cause “delusion” (Bhranti). Only the path of Bhakthi is “blemish free”, and our Lord is the only one to be worshipped and served through this path of devotion. This is fully proved.

भ्रान्तिमूलतया सर्वसमयानामयुक्तिः ।

न तद्विरोधात् कृष्णाख्यं परं ब्रह्म त्येजदबुधः ॥१२॥२५॥

एवं सिद्धान्तान्तराणि परिहृत्य भक्तिमार्गे स्थापितेऽपि जगत्कर्तृत्वसर्वाश्रय-  
त्वादिधर्माणां माहात्म्यार्थमङ्गीकरणे तद्गतो दोषः प्रसज्येत। तत्र परःसहस्रं  
दूषणानां संभवेऽपि दूषणद्वयं मुख्यं जगदाश्रयत्वेन जगत्संबन्धिदोषसमूहः  
उपादानत्वाच्च भगवत्येव भवति, जीवस्य च भगवत्त्वे कामक्रोधादिसर्वे  
दोषाः भगवति भवन्ति। एतदुभयपरिहार्यमाह सदिब मन इति।

**KĀRIKA 12(25) Meaning:** “The root of all these philosophies is “delusion”, and there is no scripture-based reasoning or logic in these! Hence, due to the opposition caused by these deluded and illogical philosophies, a wise person should not give up his worship, service and devotion to our Lord Sri Krishna.”

Though, through pointing out the “blemish” in the other systems of thought, the path of Bhakthi has been sustained and proved, even then, two “blemish” get attached to our Lord, like our Lord is the refuge of this entire Universe and He is also the creator of this Universe. [LEKH: (1) Being the “refuge” (Aashraya) of the Universe, our Lord, sometimes, has to take a “body”. Hence, taking a “body” is the first “blemish”. (2) As the Lord has become the “Jeeva” also, this is also considered as a “blemish” (Dosham).]

The two important “blemish” are further explained: (1) Being the “refuge and basis” of this Universe, our Lord gets related to the “blemish” of this Universe, along with the “blemish” of being the “basis”. (2) The

“Jeeva” is our Lord only. Hence, the “blemish” (desire, anger etc.) also gets related to our Lord. With a view to remove these two important “blemish”, the following verse is given.

सदिव मनस्त्रिवृत्त्वयि विभात्यसदामनुजात्

सदभिमृशन्त्यशेषमिदमात्मतयात्मविदः ।

न हि विकृतिं त्यजन्ति कनकस्य तदात्मतया

स्वकृतमनुप्रविष्टमिदमात्मतयावसितम् ॥२६॥

**VERSE 26 Meaning:** “From a blade of grass to the human being, in everyone, the mind which is not real, yet consisting of three qualities, shine, because of You and in You, as though it is true! The knowers of “Aatma” understand this entire Universe, as truthful, being the form of Brahman! Like the goldsmith buys various golden ornaments treating all of them as gold only, because in all these golden ornaments of various types, only gold is the most important object, and it has entered into these various types of ornaments. In the same way, our Lord also has entered into this Universe, which has been made from Him only! This “entry” of our Lord has made the Universe also of the form of Brahman and the Jnanis, who are knowers of the “Aatma” have considered this Universe, as being the divine form and manifestation of Brahman. only”

**श्रीसुबोधिनी:** आदौ जीवभावे यानि दूषणानि तानि परिह्रियन्ते। मनस एव ते दोषाः न तु जीवस्य तच्चासदेव विशेषतो निरूपयितुं न शक्यत इति। ‘नासदासीन्नो सदासीत्’ इति मन(स)स्तादृशं रूपं सदसदात्मकमिति। तत्रापि तस्यासत्त्वं सहजम्। सत्त्वं तु आगन्तुकमिति श्रुत्यादिना ज्ञायत इति सदिवेत्युपमया निरूपितम्। तस्योभयात्मकत्वे हेतुमाह त्रिवृदिति गुणत्रयवेष्टितम्। तत्र सत्त्वांशे सत्त्वं संभवति, अंशद्वये त्वसत्त्वमिति। एतादृशस्य प्रकाशः न

जीवसंबन्धात् किंतु त्वय्येव विभाति। 'मनसो वशे सर्वमिदं बभूव नान्यस्य मनो वशमन्वियाय। भीष्मो हि देवः सहसः सहीयान्' इति श्रुतिः मनसो माहात्म्यमाह। नह्येतन्माहात्म्यं जीवाश्रयत्वे घटते। नन्वस्तु भगवदाश्रयत्वेनैव तस्य माहात्म्यं तथापि तद्दोषसंबन्धः स्यादेवेति चेत् तत्राह आमनुजादिति। मनुष्यपर्यन्तमेव परिभ्रमणे तस्य मनसः स स्वभावः तृणस्तम्बमारभ्य महत्तत्त्वपर्यन्तं जीवगणाः। तत्र मनुष्यो मध्यस्थः। मनश्च सर्वेषामर्थे भगवता नियुक्तं सर्वत्र परिभ्रमति। यथा तस्य परिभ्रमणं संभवति तथांशभेदाः सामर्थ्यं वा कल्पनीयम्। उत्पत्तौ तस्यैकत्वप्रतिपादनात्। अतो मनुष्यपर्यन्तमेव यावत् परिभ्रमति तावद् असत् सदिव प्रतिभाति। अग्रे तु सदिव क्वचिदसदिव प्रतिभाति। तस्मात्कामादिदोषाणां मनोमूलत्वात् मनसश्च तत्स्वाभाविकं न भवतीति न तद्दोषेण भगवति दोषः। द्वितीयं परिहरति सदभिमुखमशन्तीति। अभिमर्शो ज्ञानम्। आत्मविदोऽत्यन्तं प्रमाणभूताः। इदमशेषं जगत् सर्वं नानाप्रकारेण भ्रान्तदृष्ट्या भासमानमपि आत्मतयैव सेदेवेत्यभिमुखमशन्ति सर्वं ब्रह्मेत्येव जानन्ति। मनसोऽप्यत्र दोषः परिहृतः। यथेन्द्रजालिकस्य अन्यथाप्रदर्शनसामर्थ्यं गुणः न तु दोषो भवति तथा मनसोऽपि कामादिभासनं गुण एव कौतुकार्थत्वात्। वस्तुतस्तु ब्रह्मैव। आत्मविद इति वचनात् तेषां ज्ञानमात्मनि पर्यवसितम्। अत आत्मा परमार्थसत्यः स एव यदि सर्वं कथमसत्यता आशङ्क्येतेत्यर्थः। तथापि युक्तिर्वक्तव्येति चेत् तत्राह न हि विकृतिं त्यजन्ति कनकस्य तदात्मतयेति। कनकस्य विकृतिं कुण्डलादिकं कनकार्थिनो वणिजः किं त्यजन्ति अपि तु गृह्णन्त्येव। तत्रापि हेतुस्तदात्मतयेति कनकात्मतया। ननु कनकमुपादानमिति मध्ये द्रव्यान्तरापूरिते विकृते कनकतया ग्रहणं युक्तम्। जगत्तु जडोपादानकं जीवसामग्र्या पूरितं कथं भगवानिति चेत् तत्राह स्वकृतमनुप्रविष्टमिदमिति। स्वेनैव कृतं आत्मोपादानकं 'स आत्मानं स्वयमकुरुत' इति श्रुतेः। स्वेनैव चानुप्रविष्टं 'तत्सृष्ट्वा तदेवानुप्राविशत्' इति। अतो जगत्तत्र स्थिता च सामग्री भगवानिति। इदं सर्वमात्मतयैवावसितम्। ततः सर्वस्यापि ब्रह्मत्वात् कस्य दोषः कुत्र भवेत् मतान्तर एव दोषाणां दोषत्वं ब्रह्मवादे तु ब्रह्मत्वमेवेति सर्वमविरुद्धम्॥

**SRI SUBODHINI:** In the first instance, the "blemish" are being negated viz. the blemish imputed on our Lord by the ignorant persons, for having become the

"Jeeva" also! This "blemish" arises due to the "mind" only, and it is not a "blemish" of the Jeeva itself. No one can fully describe the nature of this "mind", as it is not "real" (i.e. it is Asat = untrue).

The Vedas describe, "not in clear terms", the actual nature of this mind by telling, "This mind was neither "untrue" nor it was "true". Due to this, the mind has an "ambivalent" position and being "untrue" seems to be natural. The Satwa quality in the mind is "obtained or got" (i.e. it is not "natural" and it may happen sometimes). That is way, in this verse, instead of telling "Sat" (true), it is said, "Sat Eva" (like truth). This mind has a dual nature. The reason for this is given by telling, that it is conditioned by the three "qualities" (Gunas). Hence, when the "Satwik" quality gets predominant, then the mind appears as "true" (Sat). With the growth and rise of "Rajas and Tamas" the mind becomes "untrue" (Asat). A mind of this nature cannot be illumined through it's relationship with the "Jeeva". It can attain this "illumination" only from our Lord!

The Vedas say that, "Everything came under the control of this mind but the mind, itself did not come under the control of anyone "again". "Due to the awesome brilliant celestial deity, one becomes brilliant" — all these Vedic saying speak about the glory of the mind. The decline of the glory of the mind takes place only, when it gets the refuge and grace of our Lord. Never can it get declined through it's dependence and refuge in the "Jeeva". Will it be, that the mind will continue to have the "trace" of it's "blemish", even after taking refuge in our Lord ie even after realizing the glory of our Lord? This doubt is removed by telling,

that the glory and power of this mind can overpower or influence only the human beings (i.e. up to). From the blade of grass till the primordial principle (Mahat Tatwam), everyone is considered as a "Jeeva" only. Among these, the "human being" is stationed in the "middle". Our Lord has provided this mind in everyone, and hence the mind travels and roams everywhere. It is necessary to gauge it's capacity, so that it's "roaming" everywhere can be understood. It is said, that when this mind was originated, it was only "ONE". It is subtle, and it can travel very far and due to this, it has great capacity. It is wrong to think of "many minds". When this mind travels up to the "human being", despite being "untrue" (Asat), it shines, as though it is "true" (Sat). When it travels up to the "celestials", then, sometimes it looks like "truth", and at other times and places, it looks "untrue". Due to this reason, the root of desires and other blemish is mind only. But this "blemish" is not inborn and natural to the mind. Hence, these "blemishes" do not get attached to our Lord.

Now, the second "blemish" is being removed. The knower of Brahman (Aatma) is the highest "evidence" (as truth and knowledge are realized by these Jnanis). Hence, these Jnanis regard this Universe, which, even though it shines in many different ways, when seen with "deluded" eyes, as "truthful", because of it being the manifested form of Aatma! In other words, they regard everything as "Brahman" only! In this way, the "blemish" of the mind also has been negated. Like the magician has the capacity to show another object in a given object, and this "capacity" is called as a "quality" (Guna) and not a "blemish", in the same way, the mind shining with desires etc. is regarded as it's "quality" (positive sense)

only. This "show" of desire is done for the sake of "bliss" (Aananda) only. In reality it is Brahman only!

The word "Aatmavida" indicates, that the knowers of Brahman (Aatma) end their seeking of "knowledge" in their "Aatma" only. Hence the Aatma is the real and actual truth! This truthful "Aatma" only becomes everything, and hence, what is there to be regarded as "untruthful"? Even then, it is necessary to logically prove it's truthful nature (of the Universe). On this, it is said, that the goldsmith, who is engaged in buying of "gold", will he refuse to buy a golden earring, just because the gold has been made to appear as an ornament? He definitely buys all of them, treating them as "gold" only. All the "changes" in these various ornaments are made of one material viz. gold only. There is nothing else than gold! But the basis of this Universe is "gross" and the "Jeeva" also is filled up with a lot of "matter". How can we regard this Universe as of our Lord only i.e. as the Lord Himself? Our Shri Mahaprabhuji answers this by referring to the Vedas wherein it is stated that, "This Universe has been made by our Lord from Himself only i.e. it is our Lord who has become this Universe". Hence, the real basis of this seemingly "physical and gross" Universe is not "gross matter" but our Lord only (SA AATMAANAM SWAYAMAKURUTA).

As per the Vedic saying, again, that, "The Lord made this Universe from Himself and He entered into it. (TAT SRUSHTWA TADAIVAANU PRAVISAT). Hence, this Universe and all it's objects are our Lord only. That is why, the "Jnanis" have realized "all this" as of the form of the divine Aatma only. WHEN EVERYTHING IS BRAHMAN (OUR LORD), WHERE IS THE "BLEMISH" AND "WHOSE"? As per the other



systems of thought, a “blemish” is regarded as “blemishful”. In this “Brahmavaada” (i.e. everything is Brahman) everything is Brahman. Hence as everything is “same” (Sama), NOTHING IS OPPOSED TO ANYTHING ELSE. HOW CAN BRAHMAN BE OPPOSED TO BRAHMAN?

जीवानां ब्रह्मरूपत्वादोषा अपि च मानसाः ।

जगच्च सकलं ब्रह्म ततो दोषः कथं हरौ ॥१३॥१२६॥

श्रीसुबोधिनी: एवं भगवति दोषान् परिहृत्य भक्तिमार्गे भगवान्निर्दुष्टो निरूपितः। इदानीं फलतो दोषं परिहरन्त्यः भक्तानां दोषं निराकुर्वन्ति तव परि ये चरन्तीति।

**KĀRIKA 13(26) Meaning:** “The “Jeeva” and the entire Universe is “Brahman” only. Hence all types of “blemish” arise, due to the “mind” only. Due to this how can there be any “blemish” in our Lord Sri Hari?”

In this way, it is conclusively proved, that there is no “blemish” at all. Through this, it is also determined, that in this path of Bhakthi, our Lord is without any “blemish” and through this, this path of Bhakthi is also “blemish free”! Now, through the next verse, it is described, that our Lord continues to be “blemish free”, even when He blesses the devotees with the “result”, which may even violate the rules and laws of “death” and in this way, the devotee also is “blemish free” as the devotee, being attached to our Lord’s service and Seva, never experiences “sorrow” (Dukham) at all!

तव परि ये चरन्त्यखिलसत्त्वनिकेततया

त उत पदाक्रमन्त्यविगणय्य शिरो निऋतेः ।

परिवयसे पशूनिव गिरा विबुधानपि

तांस्त्वयि कृतसौहृदाः खलु पुनन्ति न ये विमुखाः ॥२७॥

**VERSE 27 Meaning:** "The devotee serves and worships You, Oh Lord! as the residing place of all beings! These devotees, ignoring the diktat of "death" are able to put their feet on the head of "death" and cross over "death". Oh Lord! You control, through your words, even those famous celestial deities, who are higher than the Lord of "death"! But those devotees, who have become your loving devotees (friendship), make this entire Universe pure and sacred! There is no doubt on this fact! But those persons, even though they are penance-oriented, (i.e. adept in penance) but are not devoted to You, are unable to purify or make this Universe sacred, in the way your true devotees are able to."

श्रीसुबोधिनीः ये त्वां परिचरन्ति उत त एव निऋतेर्मृत्योः शिरः पदा आक्रमन्ति। तत्रापि नाज्ञानात् किंतु ज्ञात्वैवाविगणय्य। अनेन भगवतो दानं तिष्ठतु सेवामात्रेणैव मृत्योर्जयो भवतीत्युक्तम्। सर्वस्यापि द्वयमभीष्टं दुःखहानिः सुखावाप्तिश्चेति तत्र सुखं भगवतैव सिद्ध्यति नान्यथेति निरूपितम्। दुःखहानिरपि भगवत्सेवयैव नान्यथेति निरूप्यते। दुखानामवधिर्मृत्युः स कर्मानुसारेण प्राणिभ्यो दुःखं प्रयच्छति। सर्वकर्मापेक्षयापि दुःखदातुर्वज्ञा महांश्चातिक्रमः शिरोमर्दनरूपः बह्वेव दुःखं प्रयच्छति। तदपि चेत्तेषां भगवद्भजनसाधनं ततः कुतस्तेषां दुःखम्। स्पष्टमेव मृत्योर्मूर्ध्नि पददानं ध्रुवे निरूपितम्। ये हि निरन्तरं सेवां कुर्वन्ति ते सेवार्थं वैकुण्ठेऽप्यपेक्ष्यन्त इति देहान्तरादिनिर्माणे कदाकचित्संस्कारनाशो विलम्बश्च भवेदिति तदेव शरीरं गृहीत्वा ते सेवार्थं द्रुतं गच्छन्ति तदा मध्ये प्रतिबन्धकत्वेन मृत्युश्चेदायाति तदा तं दृष्ट्वा अभीता एव तस्यावगणनां कृत्वा आरोहे निःश्रेणिकामिव तच्छिरस आक्रमणं कुर्वन्ति। मृत्योः शिरो महासाहसानि तेषां करणं पदा शिरसोधिरोहणम्। आधिभौतिकव्यवस्थैषा। आध्यात्मिके तु देहदैहिक-वैदिकादिधर्मान् सर्वानुल्लङ्घ्य विरुद्धानपि कृत्वा भगवत्सेवां कुर्वन्तीत्यर्थः। सेवायां विशेषमाह अखिलसत्त्वनिकेततयेति। बहिर्मुखानां सेवा निवारिता। अखिसत्त्वेषु निकेतः स्थानं यस्य, सर्वत्र भगवानस्तीति ज्ञात्वा सर्वाविरोधेन

ये परिचरन्तीत्यर्थः। 'सर्वं तद्विष्णमीक्षध्वमेवं वस्तोषितो ह्यसौ' इति वाक्यात् तथा दर्शनमपि तोषहेतुर्भवति अन्यथा दोषश्रवणाच्च 'कुरुतेर्चाविडम्बनम्' 'भस्मन्येव जुहोति सः' इत्यादिवत्। तवेति षष्ठ्या त्वत्संबन्धिनं पदार्थं यं कञ्चन परिचरन्ति परं सर्वात्मभावोऽपेक्ष्यते 'मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति' इति भेददर्शन एव मृत्युपराक्रमश्रवणात्। ननु सर्वातिक्रमे कथं दोषो न स्यात्। तेषां वा क्रोधो धर्मरक्षकाणां तत्राहुः परिवयस इति। तान् प्रसिद्धानपि विबुधान् पशून् इव परिवयसे बध्नासि। यत्र स्वस्वामी मृतयोरपि श्रेष्ठान् देवान् बध्नाति। तत्र तत्सेवकानां मृत्योरवगणनायां का शङ्केत्यर्थः। किञ्च गिरा भगवान् बध्नाति साक्षात् बन्धन तत्सेवका एव कुर्वन्ति, यथा राजाज्ञया राजसेवकाः। अस्तेषां तदतिक्रमः अभ्यासप्राप्त इति न शङ्कामुत्पादयति। पशूनिवेति यथा पशवः शकटादिषु योजनार्थं निरूप्यन्ते तत्र सेवका एव निरूपकाः। तान् भगवत्सेवायां योजयन्ति। अतः सेवां प्राप्य कृतार्था एव ते भविष्यन्तीति न तेषां कोऽपि मनःक्लेशः। अतः सेवकानां देवापेक्षायुक्तार्थो निरूपितः। ननु तथापि सेवकानाममर्यादत्वान् निन्दितत्वमशुद्धत्वं च स्यादित्याशङ्क्याह त्वयि कृतसौहृदा इति। त्वय्येव कृतसौहृदाः जगत्पुनन्ति न तु तपस्विनोऽन्ये वा धार्मिकाः यत्स्त्वयि विमुखाः। अयमर्थः। शुद्धिर्द्विविधा। दोषनिर्हरणात्मिका गुणाधानकर्त्री च। तत्र गुणानामुत्कर्षः भगवत्सेवावधिः त्यस्यास्ति भक्तिर्भगवत्यकिञ्चना सर्वैगुणैस्तत्र समासते सुराः' इत्यत्र निरूपितम्। दोषाणामवधिर्भगवदवज्ञा॥

**SRI SUBODHINI:** The devotees who serve our Lord, are the only ones, who are able to put their feet on the head of "death", and they are able to do this with derision! This goes to prove, that, a true servant and devotee of our Lord, is able to "win" over death, through His service and devotion to our Lord only! Of course, it is a different matter, that all this is due to our Lord giving His devotees, out of His grace, this strength (to "win" over death).

In this Universe, everyone has two desires (1) Never to have "sorrow" and (2) attaining everlasting happiness.

On this, it is clearly said, that happiness can be attained only through our Lord, and it is not possible otherwise. And "sorrow" can be ended only through the service of our Lord. Here also, there is no other way. The ending of sorrow is death, and sorrow is given to all beings as per their "Karma" (actions). Here, reference is made to the "giver of sorrow" viz. "death" being "insulted", and this is a great sorrow for "death"! To put one's feet on another's head is a great insult and sorrow. It is considered as a gross violation of good conduct bordering on complete and total derision. Thus, this act gives great sorrow. But if this "sorrow" becomes an "instrument" for the sake of worship and service on the part of our Lord's devotees, then, there is no "sorrow" at all for them! In the story of devotee Dhruva, it has been written clearly, that Dhruva put his feet on the head of "death". Hence, a devotee who does service to our Lord, is very eager to reach Sri Vaikuntam and he wants to go there quickly. Perhaps after death, there may be some delay, before one takes a new "body" as, a new "body" is made only after the destruction of the previous "tendencies and memories" (Samskar). Hence, a devotee goes to Sri Vaikuntam only with the same "body", very quickly. During this journey "death" comes in the way as an "obstacle". On seeing "death", the devotee, without any fear, ignores it, and puts his feet on the head of "death" like getting up on the steps of a ladder! They, then, proceed, crossing over death, to Sri Vaikuntam!

Here the word "head" (Sira) means "stupendous and big tasks" i.e. a true sincere devotee of our Lord does not get afraid from achieving great and stupendous tasks and this type of doing "actions" is the actual putting of

“feet” on the head of “death”! This is a “physical” act and situation. In this way, a devotee is able to put his feet on the head of “death” (i.e. doing great many stupendous tasks), and they continue to enjoy happiness, with the grace of our Lord! Now, what happens in the “spiritual” sense is being described. True devotees of our Lord, cross over the qualities of their bodily and Vedic limitations and perform the service of our Lord, even by undertaking to do “opposing” ways and means. In other words, devotees regard the service and worship of our Lord only as the “most important” duty. Due to this, they do not hesitate, to perform even the devotional acts as prescribed in other scriptures/ways of worship etc. by violating their own “duties” if necessary! Because, they do all this only for the sake of rendering loving service to our Lord. This is the purport.

It is also told, that those who are “externally” oriented, do not deserve to serve our Lord. But those devotees who regard, that our Lord Sri Hari is stationed and residing in each and every being i.e. our Lord Sri Hari is present everywhere, are the really “deserving” persons, and these devotees serve and worship our Lord, without any “opposition” to anyone. When a devotee worships and serves our Lord, after realizing that our Lord Sri Hari is present in everyone, then the Lord also gets pleased with this devotee. Otherwise, if service is done in any other way, then, there is “blemish” in this type of worship. It has been said, that “a person who serves and worships our Lord without realizing His glory and greatness is only making a “joke” of this service and worship of our Lord. This person’s “worship” becomes a “waste” like an oblation given to “ashes” (not fire) becomes useless! “Tava” (your’s) –

this word is used to indicate, that not only our Lord's service and worship is glorious, but service even to any other object connected or related to our Lord also will confer "fearlessness" in the mind of a devotee, through which the devotee is not afraid to put his feet on the head of "death". But for this, there is the need for the devotee to have developed "the vision of seeing our Lord everywhere (SARVAATMABHAVA). If a person sees everything as different from each other, and through this "vision" expresses his attitude of "division", he will attain "death", due to this attitude of "division" in him (Bhedadhava). Why? "Death" is able to win over a person only, when his vision is divided, and he does not see our Lord Sri Hari everywhere.

How come this devotee is able to cross over all established rules and code of conduct? Will it not be "blemishfull"? Will it not also bring down the wrath of persons, who protect "Dharma" in this world, on this devotee? All these doubts are answered in this verse, by telling, that the Lord "binds" these very famous "wise" persons like a person ties up animals!

Where our Lord Sri Hari controls the celestial deities, who are higher than "death", what is there to be surprised or wondered at, when the devotee, is also able to "ignore" death? But, our Lord "binds" these celestial deities through His "words". Like a king gives only "orders", and it is the duty of his servants to actually carry out the orders, here also, only the devotees of our Lord are able to "cross over" death, as these devotees have the "experience" of doing so! Through this experience, they do not get "fear". Like the servants of a master "ties" up the bulls in a cart and through this, these animals cheerfully begin to serve the "master",